

The Churchman.

SATURDAY, OCT. 12, 1878.

WE have the privilege of acknowledging this week again, the receipt of a large sum of money to aid the Church's clergy among the plague-stricken people. These last contributions are very opportune. We had thought that the need for them was passed; but we are receiving urgent appeals from new quarters, and the latest givers may be sure that their generous offerings have done a vast deal of good.

It is a notable fact that commercially "hard times" are times of fruitfulness to the Church. The past year has been marked by an unusually large amount of contributions for the missionary work of the Church. The Domestic Committee reports itself freed from debt, while the Foreign Committee reports that its receipts have been vastly larger than in any former year. One may believe that the misfortunes of men and of nations are God's discipline—that is, His teaching, when a financial crisis is thus closely followed by, or rather accompanied with, larger outpourings of gifts for the Church's work.

A REVIVAL of honesty is called for. The revival will come, if the press, the pulpit, and the pews demand it. Concerted effort is needed. Every honest man must make his influence felt in his immediate sphere. The work must be thorough, for no half-way measures and no half-hearted efforts will avail. The evil is deep-seated, and the remedy must be thorough in its action.

The world stands aghast at the outbreak of dishonesty, and gropes about for a remedy, as if the principles of the Gospel of Jesus Christ were unknown. If we look at the teachings of our Saviour, and note how He never divorced honest living from faithful believing, how He denounced those who were loud in their professions and weak in their performances, we shall find both precept and example ready to our hand. Human nature does not change, and the words spoken in Palestine so many hundred years ago are just the ones that we need to impress upon ourselves and upon the community to-day.

We must not tithe the mint and anise and cummin of non-essentials while we omit the weightier matters. We shall find ourselves washing the outside of the cup and platter if we try to make men and communities honest by any means that affect action only and do not reach to the heart, the source of action. The community gains little if its members are made honest by having their hands bound; but it is in the way to permanent improvement when the hearts, out of which come "thefts, false

witness, blasphemies," are purified and made sources of good. The evil tree will bear evil fruit, and the dishonest heart will ever bring forth dishonest deeds.

The Saviour laid the axe at the root of the tree, and so must we if we expect permanent good. Every effort must be made to give men the right principles of action, and the Church is the divinely appointed means for this end. Her teachings should be never doubtful nor indistinct. The command, "Thou shalt not steal," should sound from her altars in such tones as to make him tremble who is dishonest even in thought.

THE large sum contributed by the Church to aid its members who are under the grievous affliction of the plague is a lesson to the Church. It was contributed in the last one of twelve months in which the offerings for missionary work were larger, probably, than in any other twelvemonth in the history of the American Church. It is an intimation, therefore, of the great power for good which the Church holds in her hand. It is almost true that her pecuniary resources cannot be exhausted. There is not a parish in the land that feels one whit the poorer for its contributions to the relief of its brethren in the three mourning dioceses. Now undoubtedly each parish could repeat that offering every month in the year for the Church's general work. That would make the grand total of \$600,000. It is not only possible but easy for the Church to attain this great result. Her members have no lack of money; they only lack the will. The physical, bodily sufferings of their brethren awake their sympathies, and that is proper, and their response is hearty and immediate. Are the spiritual needs of men less real? Or is it not possible for Churchmen, the members of Christ's body, to make very real to themselves, and to have constantly before their eyes, the sufferings of Christ in their behalf? Can they not learn to manifest their love for Christ by pouring out their treasures in His service? Even that is a poor acknowledgment. For what is man's treasure in comparison with Christ's life?

THE CHURCH IN FRANCE.

A good deal of notice has been taken, here and in England, of the *brochure* of the Abbé Bougaud, Vicar-General of the Diocese of Orleans, touching the great diminution of the numbers of the French clergy. And, assuredly, its revelations are sufficiently startling.

Without going into very minute detail, it appears that there are 2,658 parishes without priests; and "3,000 *communes* which have neither church,

parson, nor chapel of ease." This deficiency is not found alone in those dioceses which were never remarkable for devotion to the Church, but in those which have hitherto been most relied on. Nor does the unwillingness to undertake the work of a parish priest show itself in the upper classes only, or even among townspeople, but in those "strong rural populations hitherto so faithful to the Church," which have, up to a late period, recruited the ranks of the clergy of France.

The evil spreads everywhere, and is, apparently, steadily on the increase. Nor is it a new trouble; it dates back for nearly fifty years. "Every revolution," says the abbé, "renews it; 1830 was fatal, the war of 1870 still more so."

Side by side with this astounding fact come out certain others that are well worth noticing.

An examination of the tables exhibiting the diminution of "ecclesiastical vocations," and of those which present "the progress of primary instruction in the different regions of France," brings out the fact that this decrease and increase are curiously united. "Everywhere, where the instruction of the masses advances, the number of the priests diminishes."

Again, M. Bougaud declares that, in the failure of divines, the "defence of the Church has passed into the hands of the laity." And though he does not consider this an unmixed evil, still he naturally laments it as utterly discreditable to a clergy with such antecedents as those of France, and as an evil in itself. "A condition of things," he says, "in which the clergy are neither sufficiently numerous, nor possessed of time and freedom to bear the weight of the defence of the Church, is a wretched condition."

While the number, however, of the secular—the parochial—clergy is thus diminishing, it is asserted that the monasteries and the regular clergy—members of religious orders of any name—are steadily on the increase.

When we turn to consider the reasons for all these facts, a somewhat wide field of thought is opened to us. As over against the curiously parallel increase of education and decrease of the secular clergy, we have also the fact that the Church makes vastly larger drafts in France to-day on human faith—credulity would be a better word—than it once did. This matter is worth looking at.

Here is an instance in point. In 1855 the Bishop of Coutances could say that there was not a cure or curacy vacant in his diocese, and that he furnished priests to other dioceses. In 1865 the same bishop lamented the diminution of the number of the parochial

clergy and the vacancies which he could not fill. In 1876 his successor most strongly laments the evil which, clearly, had not diminished. Now in 1854 came the decree of the Immaculate Conception, and in 1870 that of the Infallibility. How much may not these have had to do with the diminished numbers of the parochial clergy, especially if the class from which they were drawn was better educated than it had been? M. Bougaud, as quoted above, speaks of the revolution of 1870 as more disastrous than that of 1830. He means, of course, the revolution that hurled Louis Napoleon from his throne. Might it not be well to remember that on the 18th of July, 1870, a revolution occurred in the "Holy Roman Church," and a crime was consummated against God and man, immeasurably greater than that, the *Nemesis* for which fell on the Emperor of the French in that memorable year?

Add to these things the miracles of Lourdes, and other matters of a like nature, and there need be little wonder that men hesitate before they commit themselves to such additions to the Catholic Faith, and such drafts on their powers of believing.

If, again, it be true that the regular clergy are increasing as the secular diminish in number, then, we admit, the foregoing observations are just to that extent modified. As, however, it is not asserted that the increase on the one hand equals the decrease on the other, we only reach the possibility—perhaps the probability—that such persons would, but for preventing circumstances, enter the ranks of the secular clergy instead of becoming regulars. What are those circumstances? They may be summed up in the absolutely servile position which the secular clergy occupy in relation to their bishops. It is difficult for us to imagine the depth of their servitude. "There is no profession," says a French writer, "where one is so completely a slave as that of a priest. What is a priest in the hands of his bishop? Less than nothing. The bishop has entire control over him. He can hold him as long as he chooses in inferior rank, or he can utterly deprive him of employment. Such deprivation, in the case of a lay functionary, is an invitation to seek another, perhaps a better, position. For the priest, it is placing him under interdict; it is civil and religious death. Nothing remains to him but to become a hackney coachman." It would be a curious subject of inquiry, how many hackney coachmen in Paris are in Holy Orders. They can be numbered by scores.

There is another line of thought connected with this subject that is well worth considering. Up to the year 1830 the Church of France retained more or less of its character as a great national Church—the Gallican Church, truly so called. It had its own tradi-

tions, rights, position, and, to a certain extent, rites. True, it was suppressed in the great Revolution. But suppression does not change character, provided the thing suppressed comes up again. And so its character measurably revived both under the first empire in 1801, and more markedly after the restoration of the Bourbons in 1814. But in 1830 the national character of the Church of France was, so far as the State is concerned, destroyed. Just as that character has passed away, so has the Ultramontane, papal theory come in and gained sway. So that to-day what we behold in that great land is not the Gallican Church of France, but a part of the "Holy Roman Church" in France. The national episcopate and the national Church have fallen together. And to-day, all the French clergy being, in last resort, responsible to the pope, "are liable at any moment to be called out of their own country on a canonical summons to Rome." What would Germanus and Lupus have said to this?

The present Bishop of Lincoln, writing in 1845, put the case well: "The Church of France had floated for many centuries in a sort of intermediate moorage, like a sacred Delos bound by chains between the Myconos of the monarchy on the one side, and the Gyaros of the papacy on the other. But the *charte* came in 1830, and, in an evil hour, it cut the monarchical cable, and the Delos of the Church was seen immediately looming off to the Romish Gyaros."

We are no great lovers of establishment of Churches. They had much better go alone. In France, however, the Church, unaccustomed to so going alone, and deprived of the help of the State, lost her national character, turned to the pope for help, and became utterly denationalized, ultramontanized, and papalized. And here, we fully believe, is another reason for the decrease of its clergy.

MOSAICS FROM THE EUCHARISTIC SCRIPTURES OF THE CHRISTIAN YEAR.*

SEVENTEENTH SUNDAY AFTER TRINITY.

There are three illustrations in the Scriptures for this Seventeenth Sunday after Trinity of people needing the preventing and following grace of God: St. Paul, the "prisoner in the Lord," writing from his first imprisonment in Rome; the "man which had the dropsy"; and the lawyers and pharisees in the house where "Jesus ate bread on the Sabbath day." Nor is it difficult to see which one of these three bondages requires the most grace for its unloosing. Of the first, St. Paul's imprisonment, we remember how the grace of God prevented and followed him. The "prisoner of the Lord" and in the Lord first "brought into captivity unto Christ," and then imprisoned for Christ's sake, he is "continually given to all good works." The hand chained to the soldier that guarded him,

with what St. Ignatius called "spiritual bracelets," was busy, with ceaseless industry, in writing letters to the Churches. His "bonds in Christ were manifest in all the palace, and in all other places." The slave Onesimus was not the only one "begotten in his bonds." Nor is it too much to say that this imprisoned apostle labored "most abundantly" in "the care of all the Churches" while he was a prisoner at Rome. The bondage of that poor sufferer in the Gospel was quickly and easily relieved. Hardly any record of any miracle is so brief as this: "He took him, and healed him, and let him go." It was the act, as it is the type, of the grace of God, healing and setting men free. Far more serious is the bondage of those for and before whom the Master wrought the miracle; for theirs is the bondage of prejudice and pride. They are truly, as "the ass or the ox," incarnations of obstinacy and dulness, fallen into an almost hopeless pit of rejection and resistance, from which only the grace of God can pull them out. The last petition of the collect finds its scriptural illustration partly, it is true, in the untiring and uninterrupted efforts of the imprisoned apostle; but fully only in Him who "went about doing good"; who was so continually given to all good works that He rested not, even on the Sabbath day; that He ministered alike to the bodies and the souls of men; and that He turned even the rejection and opposition of His enemies into an occasion to do them good.

"The vocation wherewith we are called" is plainly what the collect calls being "given to all good works," and the "lowliness and meekness" in which we are to discharge this calling comes from the realization of the teaching of the collect, that our ability to "walk worthy of our vocation" comes altogether from the grace of God which "goes before," to induce, and "follows" after, to complete, the good works that we do. The Gospel payable against the "choosing out of chief rooms" is the illustration of that lowliness, which it commends and enforces by the same sentence which pointed the moral of the parable of the Pharisee and the Publican: "Who soever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

So far we have traced out the close and rather curious interlacing of the lessons common to the collect and the selected Scriptures. The three lessons of the Sunday, which stand out in most prominent relief, are the combination of grace and works, the intense emphases laid upon unity, and the true Christian theory of the Sabbath. This last point is made more marked, on this day, from the fact that the second lesson contains the record of Christ's healing, in the synagogue, on the Sabbath, "the woman which had a spirit of infirmity eighteen years." It is a very superficial commentary on these two passages of Scripture to say merely that they teach the rightfulness of doing works of mercy, or works of necessity, on what corresponds to the Sabbath day for us. It must have been with a deeper purpose that our Lord selected this day so often on which to work His miracles, thereby encountering the strongest of all oppositions—the religious prejudices of men. He meant to teach that "the Sabbath was made for man, and not man for the Sabbath" and that "the Son of Man is Lord also of the Sabbath day." And so he prepared the way for our appreciation of the fact that the seventh day, the day of rest, the Sabbath of the older covenant, has passed away. The first

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ter-even was the *last* Sabbath of the world. After that and out of it, the stone of its hardness being rolled away, and the bands of its severity being unloosed, after it and out of it came the Lord's day, "the Easter day in every week," "holy" with a far higher holiness, but a new appointment, a different day, with a different thought—a thought of light and life, and liberty and joy. The book of Deuteronomy contains the prophecy of this, and, in the second giving out of the Law, the seventh day is ordered to be kept in memory of God's glorious deliverance of Israel from Egypt "with His mighty hand and stretched out arm." And our Lord's day, the *day* of which the Son of Man is Lord, is full of the fulfilment of that event. Not the rest of God from that first creation, into which so much sorrow came by sin, but the *new* creation, the deliverance from a bondage bitterer than Egypt's, and for an inheritance brighter than the land of Canaan, of the people of God. It may be a difficult thing to make a detailed application of this truth in practice. But the countries and the centuries, which have imported into the Lord's day, and sought to impose by civil penalties, the spirit of the Jewish Sabbath, have abundantly exemplified, by the result of this effort, its un wisdom and untruth. On the other side is the reaction, for which Sabbatarianism is responsible, which has removed the Lord from His own day entirely. Between the two lies the safe course. The Son of Man is Lord of the day, and must be holy unto Him, with worship, and without work. But "the Sabbath is made for man," and must be made helpful to him, with such refreshment and recreation as bring relief and rest both to body and soul. Christianity owes it to its Lord, not only to rescue His day from worldly desecration, not only to consecrate it with the act of Christian worship in the weekly Eucharist, but to make it *holiness beautiful*; so that children and laboring people, tired in brain or body, may hail its return for what it brings to them of brightness, and of blessing, and of rest. Nowhere more than on the way to church and on the way from it do we need the preventing and flowing grace of God to make us ready for His service, and to deepen in us the impressions and influences of His holy house. Nor does it strain the language of the collect if, pointing worship among "good works," we could learn to lighten Sunday somewhat of the burden we have put upon it by crowding our worship into that *one day*, instead of using "continually given" to its "good work." Turning next to St. Paul's emphasizing of the importance of *unity*, we are struck with his statement of our responsibility for its preservation. And we are urged to secure it "by lowliness, and meekness, and forbearance and love"; and also by earnest "endeavors." The unity of the Spirit," which we are to use diligence to keep, is the unity wrought by the Spirit of God. And that is a living, sensible, organic unity. The loose-ended theories of our time accept, in this matter, as in so many other matters, half truths. "Forbearance," in the mistaken sense not of toleration of, but of indifference to, error, they proclaim; but "the endeavor," the zeal, the effort to maintain or to promote real oneness, they make light of. The "one hope of the dwelling wherewith we are called" they use as an excuse for contradictory beliefs and antagonistic practices, of which they say that "all are aiming at the same end." "One Spirit," they own, they acknowledge; the *one Body*

they ignore; they confess *one* Lord, the *one* Faith they despise; and the *one* Baptism they deny. But this is the eclecticism of heresy. This revealed thought of unity is consistent, and belongs equally to everything of which it is predicated here. Because it is the oneness of God, who is "over and through and in all." And the believer in the *one God* must hold in logical consistency to the *one Baptism*, through the *one Faith*, into the *one Lord*, which makes him "drink into the *one Spirit*," "by whom we are all baptized into the *one Body*." As there are not "gods many and lords many," so can there not be many baptisms, many faiths, many bodies. Divided-Christendom to-day, with its innumerable heresies—the cause or the effect of its divisions—witnesses to the amiable but aimless folly of their endeavor, who, seeking to keep the unity of the Spirit, sacrifice, as of no importance, the oneness of the body. And earnest contention for the *one Faith*, even though it *seem* to break the bond of peace, is often our duty who "must use diligence" to keep the oneness even at the cost of what the world calls peace. That peace may not be purchased by a surrender of the Faith or any part of it, is plain enough from the *order* of the scriptural injunction: "Love the truth and peace." And there is, at least, an implication of inability always to preserve both in the apostle's language here: "Endeavor to keep the unity in the bond of peace." Where it is impossible there must be contention, always in love; for peace ceases to be *ἡ συνδεδεμένη*, a bond or binding together, if it does not bind in *one all* the truths of the *one Faith*. Only let it be added, that in nothing is the "lowliness of mind" of the epistle more studiously to be guarded than in this "striving together for the Faith of the Gospel"; which must be impersonal, first, by remembering that the Faith is not true because we believe it; but that we believe it because it was "once for all delivered" as true; and secondly, by separating entirely from the *one Faith* individual opinions about it, and interpretations of it; which may vary and must vary with the various tempers and tendencies and trainings of men.

It remains only to notice the admirable combination in the collect of two truths really complementary, though often dealt with as antagonistic—the grace of God and the works of men. They stand really, as the collect puts them, in the relation of cause and effect. It is God's grace preventing which leads us to do good works; and it is His grace following, attending on us all the while, which accomplishes in us that which it began, and makes us "continually to be given to good works." The theory of salvation, which is perpetually opposing grace to duty, errs by oneness. It is a half-truth either way. "By grace are ye saved through faith." And faith itself is a work, because it is an effort of the will, something that a man does; and yet it is not faith, nor any other work, that saves, because it is the grace of God preventing which enables us to believe; and the grace of God following, which completes and accepts the faith. We may not therefore lean idly and indolently upon the grace of God, because its purpose is to make us continually to be given to all good works; nor may we rely upon the best works of the holiest life, because "the reward is reckoned of grace, and not of debt." Sitting down therefore "in the lowest room" of unworthy and unprofitable, although of earnest and constant, service of

God, we may hope to hear the word, "Friend, go up higher," in the day when God shall exalt those who have humbled themselves.

WM. CROSWELL DOANE.

DOMESTIC MISSIONS.

From the very interesting report of its "Domestic Committee" to the Board of Managers of the Missionary Society, we make these extracts:

The receipts from collections, contributions, legacies and interest on investments, for Domestic Missions proper, have been \$103,467.45; designated for work among the Colored People of the South, \$14,300.38; designated as Specials for individual Bishops, schools, and other institutions, \$25,864.39, giving a total of \$143,632.22. The temporary investments made during the year, and now immediately available, together with the cash on hand, will pay all the present indebtedness of the Committee.

The Committee have been able, by these offerings of the general Church, to pay off the entire debt of \$5,138.20, reported to the Board of Missions last year, and to meet promptly all their engagements in eleven Missionary Districts, and in twenty-eight Dioceses. In these broadly extending portions of the one field, Mission work has been steadily prosecuted, by two hundred and twenty-seven Missionaries at more than six hundred Stations.

What may well enough be designated the White field, to distinguish it from others of peculiar characteristics, is tolerably well understood in its extent, needs, and promise; and the same may be said of the Red field. But the extent of the work called for among the Colored People of the South, the rare promise of that work, and the inherent aptitude of our own Church for the successful prosecution of it, have not at all taken a sufficiently deep and firm hold upon the minds and hearts of our people.

Romantic conceptions, the record of heroic achievements, sentiment, poetry—singly or combined—have done little, since emancipation at least, to awaken in the public mind or heart any effective and abiding enthusiasm in their interest. They are a quiet, plodding, prosy people; never making war, and never, as a rule, harming anybody; and, comparatively speaking, it may almost be said that no man careth for their souls. The loftiest and purest philanthropy—that which learns its lessons and gets its inspiration at the foot of the Cross—has indeed moved, and is moving, a few at the South and at the North to devote themselves to the service of that people, and with results to make good men and good angels rejoice. But the number of the right kind of workers is all too small. It should be increased a hundredfold and more. The right kind of workers only will achieve success; not those who, wishing occupation, can, after a more or less severe struggle with the pride of nature, condescend, for adequate or inadequate consideration, to accept it among them; not those who, through lack of ability, or culture, or energy, or practical wisdom, or godliness, have failed in other spheres, but may think themselves good enough, or may by others be thought good enough for negroes; but men and women of high and steady moral purpose and far-reaching aims, possessing all these qualities, and not counting that condescension which brings them into most vital fellowship with the earthly habit and life of the CHRIST of our redemption, love, and adoration.

In 1841 the Rt. Rev. George Augustus Selwyn, by many in England, and possibly by many elsewhere, was thought too good and too great to be thrown away upon the heathen of New Zealand. No such thought was in his mind. No such feeling was in his heart. He regarded it as condescension in God to

allow him to serve in the interest of a people much lower in the scale of humanity than the colored race of our own land; and he served among them, as few Christian heroes in this world have served anywhere, for nearly thirty years; and no man to-day, at all competent to comprehend the achievements of those years and their promise regarding the future, is bold enough to intimate that Bishop Selwyn's signal qualities of head and heart, the rich and varied furnishing, human and Divine, of his great life, were wasted in a cause unworthy of the steadiest and most persistent exercise of such instrumentalities. In moral stamina and spiritual nerve, Christendom is better and stronger for the career of that heroic and godly man, and for his lowly work, prosecuted in the lowliest and yet in the loftiest spirit. His name—standing as the symbol of all that was good and grand in him, because that was the product of his supreme devotion and consecration to CHRIST—shall remain, ever shining in the light of CHRIST, and witnessing to His power to save, through all generations; and multitudes of the heathen, reclaimed to holy thoughts and ways, shall gratefully cherish his richly fragrant memory, and bless God for him.

The belief is confidently entertained that there is, somewhere in this Church, an embryo Selwyn, or one, in devotion and consecration, full-grown, who will ere long—enlightened and moved by the HOLY GHOST—say, with a tone and emphasis prophetic of great and grand results, Here am I, send me; offering himself to take the lead in work among our Colored People. Such a one would not be long without like-minded and like-furnished followers and helpers.

EDUCATIONAL WORK AMONG THE COLORED PEOPLE.

There would seem to be no longer any reasonable call upon Northern Churchmen to contribute towards the secular education of the colored children and youth of the South. The several States have provided, or are in the way of providing, for that. To a more or less limited extent, and in all probability to an extent sufficient for the positions they are likely to occupy, they will be educated. They have the opportunities, and they are beginning to appreciate and improve them. But it is incumbent upon Northern Churchmen to assist their brethren of the South in giving to suitable young men a sound and thorough theological education. A well-educated Ministry of color stands at the very forefront of the appliances to be employed in the evangelization of that race.

It is fortunate that an institution, abundantly competent to take charge of this branch of the work, is already established, and is in successful operation at Raleigh, North Carolina. The present arrangements are sufficient for the accommodation of more than one hundred pupils, and there is a considerable endowment in a land estate of about one hundred acres on the very borders of that beautiful city, and also in money to the amount of some \$20,000. At this institution any young man desiring to study for Holy Orders can be carried through nine months of the year—with tuition, room rent, board, washing, and lights—for \$100; and the general oversight and instruction are such as not to suffer by comparison with Northern schools for white students of much higher pretensions. There would seem to be good reason, unless Diocesan arrangements are provided, for a general and steady effort to make this school the acknowledged centre for the theological education of colored men.

It is believed that for every young man who desires to study for the Holy Ministry, and is thought by his Bishop and the Bishop and Assistant Bishop of the Diocese in which the institution is located to possess the proper character and natural gifts, the \$100 can, without great difficulty, be provided. There must be many Christian men and women in this Church, blessed and prospered of God in their worldly relations, who would each esteem it a

privilege, in addition to all other lines of beneficence, to undertake a task like this.

ASSOCIATE MISSION WORK AMONG THE COLORED PEOPLE.

Happily the prejudice against white Ministers, which held almost iron rule for some time after the great war, has very generally disappeared, so that, while members of their own race are passing through their preparation for the Ministry, the field is open and free for the service of any who may be disposed to enter and cultivate it; and it presents, perhaps, the rarest opportunity this Church has known for carrying out the associate principle of Mission work, as in many localities the colored population is dense, and tens of thousands can, without any serious inconvenience or expense, be reached from a single centre.

It is notorious that these people possess a remarkable fondness for music; and the Prayer Book, with its manifold instructions and offices, without any jars or forced constructions, is susceptible of a highly animated and devotional musical rendering. Experience has shown such service to be most acceptable and attractive to the negro.

The Associate Mission—officered by Clergymen of high character and standing, of broad culture, practical wisdom, and of a CHRIST-like spirit, not only capable themselves of rendering our service musically, but of teaching others to do so as well; willing and glad in all fidelity to go in and out among the people of color, lovingly caring for all their temporal and spiritual interests, enlightening their ignorance and strengthening their weakness, making it manifest that they have come to spend and be spent for their good in all ways—the Associate Mission, thus officered and worked, could hardly fail to be grandly successful against every kind and degree of opposition.

The negro has a wonderfully warm and emotional nature, which is God's gift to him, and which, to his great and lasting detriment, may be so coldly treated, and so hampered by bald and unedifying formalities, as to rob it of its natural susceptibility to good and holy impressions; but under proper churchly restraints, shaped for soul culture in orderly ways, and flexible to the last demand of reason and utility, its very warmth and emotionality may, beyond controversy, be made to minister to a lofty type of genuine Christian enthusiasm, and to the beauty of holiness in worship and in life.

A LITURGY AMONG PEOPLE WHO CANNOT READ.

Very likely it may have been thought and said by some that a Church carrying a refined and elevated liturgy in her hands—a Church holding no public services without the use of books by Clergymen and people—is ill prepared for Mission work among those who cannot read, and that probably an overwhelming majority of the adult colored population of the South is in this category. The children have learned, or will learn, the proper use of books, but the adults, as a rule, never. The facts may be admitted without hesitation, but the deduction from them not at all, without the remark that the people in question are remarkably apt at memorization, and that our own Church has, in simple and convenient forms, that good for the enlightenment and steadying of the mind, and for the right education and ordering of the moral sensibilities, possessed by no other body, for their memorization. A few weeks of assiduous, patient, painstaking effort on the part of a Clergyman qualified for the duty would be quite sufficient for progress enough to render a brief responsive service with a congregation quite possible and not altogether unedifying; and this process could be carried on till all parts of the Prayer Book required for tolerably full public service would be mastered. The negro is going to have his audible part in worship—his reasonable and orderly part, or a part marked by wild discord and confusion. He needs and can appreciate, and will be greatly comforted

and profited by just what this Church, more than any other, has to give him.

SIGNIFICANT SIGNS.

Without theorizing, however, upon the peculiar aptitude of our Church for the evangelization of this race, and without any dreaming about what might follow the full exhibition and utilization of this aptitude, it is most gratifying and encouraging to be able to state that in certain places, where only meagre appliances have been available, and have been employed in simple faith and earnestness, the drift of thought and sentiment is manifestly toward the Church.

In one Diocese, where the beginning, a few years since, was a few printed cards—containing the Creed, the Lord's Prayer, and the Commandments—in the skilful hands of a Christian woman, an organization of two thousand people, with some thirty ministers and a so-called bishop at their head, has recently, in conference assembled, asked to be admitted to our fold.

In another Diocese, at the capital of the State, where the beginning was with a few children, taught, under great opposition from the whole community, by a noble Presbyterian and his wife, the result is—he being dead, but yet speaking—a Sunday-school of three or four hundred, instructed and sustained by the best people of the parish, the former and bitter prejudice having passed away. The present Rector, honoring the memory and course of his predecessor, looks forward, not to a Mission chapel in an obscure and out-of-the-way place, but to an enlargement of the church to proportions ample for the accommodation of colored as well as white worshippers, and to the day not far distant when he hopes to have, with the hearty approval of his people, an antiphonal choir of white choristers on one side and black choristers on the other, and when a colored Clergyman will minister with him at God's holy altar.

Truly the signs of the times, the unfoldings of God's mysterious providence, are very significant, and should set this whole Church upon a deeper and more anxious thoughtfulness than has been her wont in regard to this whole subject.

Before emancipation and his elevation to all the immunities and rights of citizenship, the negro was no affair of our Northern people; but now the case is greatly changed. Then upon the South alone devolved the responsibility of caring for its own—a responsibility that brought prolonged and painful anxiety into many hearts. Now the negro belongs to North and South alike, being a member of the Commonwealth; and North and South alike are bound to give him the Gospel of CHRIST, which alone can save his soul, and make him helpful and not hurtful in working out the great problem of American civilization.

Some can contribute personal service, and when the love of God and men is the ruling principle, no service can be higher or more acceptable. Others can contribute money—an easier thing to do, but, when the motive is right, also sure to bring the Divine approval and blessing.

The opportunity is before this Church. God has placed it there, and He is filling it all full of invitation and promise. The great and grave questions are: Shall it, with resolute Christian avidity and determination, with earnest calls upon Him and upon all good men, for help, be seized upon and improved, to His glory, and our joy and exceeding great reward; or shall it be turned away from and neglected, with His displeasure, and to our grief and everlasting shame?

The Domestic Committee devoutly acknowledge the favoring hand and providence of God in all the work of the year; and they earnestly pray that the same hand and providence, and a clear and thankful recognition of such helpfulness, may be with them in all the service to which they may be called in the future. They also tender sincerest thanks to

our brethren, clerical and lay, throughout the Church, for their steady sympathy and active coöperation; hoping and praying that they may be divinely moved to abound more and more in all efforts to build up and extend the Kingdom of CHRIST in this land and the wide world over.

It is thought by some that the full streams of sympathy and material aid flowing so abundantly to the relief of the smitten and suffering people of the South, many of them our brethren in the Faith, may serve to stay and diminish receipts that might otherwise have been depended upon for the work of the ensuing year. The Committee hope and believe to the contrary. Hearts and hands are open readily and broadly for the alleviation of helplessness and sorrow, may be asked more than any others, when the sacred abiding obligations of sympathy, prayer, and alms in the interest of the Gospel and Church of CHRIST are pressed for consideration.

Comparatively, only a few of our people have felt or are likely to feel the wasting power of the dreadful pestilence; and a deep and lively sense of gratitude to God for the mercy of escape should prove, and may prove, a potent motive to holy thoughtfulness, and to loving and large beneficence.

Respectfully submitted,
A. T. TWING, Secretary.
Mission Rooms, 23 Bible House,
New York, September 1st, 1878.

LETTER FROM ENGLAND.

SEPTEMBER 21st, 1878.

You will hardly expect much news till our summer holidays are even more completely at an end than they are now. Politically, religiously, socially, we suspend our differences till we return refreshed and ready for fresh work, what we believe to be work. I may mention that continental travel enables one to appreciate that portion of the report of the Lambeth Conference where it is suggested that your counymen and ours should join in the same worship and services when we find ourselves together. Let us hope that the movements for separate worship which have found favor hitherto may now subside without going the length of Mr. Gladstone's article in the *North American Review*, which strikes us as un-English; we more and more recognize our oneness with you, and it is no doubt should be felt more by Churchmen than other people. I observe that there is more attention made of your president by the clergy who hold services in places I have visited than there used to be. It must have been galling to Americans to find our queen put forward as the only person requiring special prayers.

Talking of her, we are more and more gratified at her policy of sending her daughter and her husband out to Canada, "under charge" of Lord Dufferin, as Lord Dufferin happily expresses it. It is exactly the right thing. His lordship does not in the least exaggerate her peculiar merits; and I have no doubt, if she visits the States, you will receive her with your usual warm hospitality. The Marquis of Lorne is also beyond the average of our young noblemen, and is pretty sure to do well; but no one can come up to Lord Dufferin, who seems born and bred for this sort of office. We all hope and trust the government will find some great post for him, liberal though he is. Such men only emerge now and then. He ought to succeed Lord Lytton, who, by the by, has just now his hands full.

It may be only a remnant of the perils of war from which we have escaped, but the Russian intrigues in Afghanistan are giving us great anxiety, and as the neutrality of that borderland to India is vital to us, we are obliged to run risks which we would fain shun. We are sending our best and bravest Indian officer, Sir D. Chamberlain, to the court of the ameer with peremptory instructions. If that potentate will place our agents on exactly the same footing as the Russian, we can afford to wait; but if not, we must be declared, and with the recollection of the last fatal war still fresh, this is not pleasant to contemplate. Yet this is what our Indian

empire entails upon us! No wonder we wish we were well clear of it; but this is very much like desiring to roll back the stream of time.

The prospect is a little brighter in the direction of Turkey. The Austrians are slowly but surely establishing themselves in Bosnia and Herzegovina; the Russians are evacuating San Stefano; Midhat Pasha is recalled to Crete, which means that he is on his way to Constantinople, from whence we hope he will be sent to carry out the reform demanded by us in Asia Minor; and Batoum is occupied by the Russians. Greece remains the great difficulty; but it is too early to pronounce upon the probabilities of its solution. Cyprus is anything but a pleasant place for our troops; but we hope we have bought experience, and shall find a way to keep our people from exposure to the sun, which produces fever, not more there after all than anywhere else. In short, the two treaties are working as well as could be expected. We cannot suppose such convulsions would subside in a moment.

At home we are subject to a most unaccountable number of terrible accidents happening one after another. For a loss of 600 or 700 people in one ship we have to go back two generations and more, to the loss of the "St. George" and two other line-of-battle ships, with all their crews, on the Dutch coast. The catastrophe of the "Princess Alice" in the Thames, from causes which are operating every moment in that crowded river, has appalled us. The circumstances were unusually calculated to excite our sympathies, and it must be said that the charitable feelings of the country have been proportionately displayed; but we shall at least have the satisfaction of seeing some improvement made in the rules by which vessels are to be guided in this and similar narrow lines of navigation.

We shall now be looking forward once more to the season of Church congress and diocesan conferences. Sheffield is a city where so-called Low Church views prevail, and for once we shall have a congress where this will be the marked feature. A considerable majority of readers and speakers will be from that side of the Church, and severe remarks are in consequence already made in the papers of the opposite school; but generosity demands forbearance in such a case. The congresses have always hitherto been much more "High" than "Low," and I have probably in former letters pointed out why this is so; but the danger of Low Churchmen seceding from congresses altogether is so great that it is very fortunate they can on one occasion at least find themselves at home. Mr. Ryle, with his usual good sense, is doing his best to encourage his friends to put in an appearance; but it would not be surprising if the tables were turned after all, and the High Churchmen took possession of the platform, in spite of its preoccupation by the Yorkshire evangelicals. They are the active, talking, writing, pushing party; their opponents pride themselves on a quieter and more retiring method of advancing the cause. But they make a mistake in deserting the field. Secessions never serve the purpose of helping forward the seceders. They are simply ridden over and forgotten.

ENGLAND.

ARCHDEACON DENISON'S HARVEST-HOME. — Archdeacon Denison has been celebrating his harvest-home as usual. A sermon was delivered on the occasion by Canon Baynes, of Coventry, and the offertory, which amounted to £9 9s. 9d., was sent for the relief of the sufferers by the sinking of the "Princess Alice." The *Standard* says the parish was *en fête*, but in the hamlet of Rookbridge pictorial placards were displayed bearing the title of "The Priest in Absolution" and "Auricular Confession." In one or two instances black flags were hoisted, and effigies attired in cassocks were suspended from gibbets. These evidences of dissent from ritualism were not, however, so numerous as in previous years. After the dinner in the vicarage field, nearly a thousand women and children were entertained to tea, after which dancing and other amusements were indulged in until ten o'clock. Over the president's head was the couplet:

May God pour His benison
On Archdeacon Denison.

DRUNKENNESS.—A return has just been issued

showing the population and number of persons taken into custody for drunkenness and disorderly conduct in each city and town in the United Kingdom for the years 1851, 1861, 1871, and 1876. The number of arrests in each of the three countries shows a steady increase in the years named. In England, in the year 1851, 70,097 persons were taken into custody, of whom 44,520 were males and 25,597 females; and each successive period showed a marked increase, until in 1876 the total was 104,174, 67,294 males and 36,880 females. The returns for Ireland are chiefly remarkable as showing in the larger towns almost equal proportions of men and women arrested. The number in Belfast increased from 345 in 1851 to 2,818 in 1876; and Cork from 635 to 1,214. In Dublin no return was made for 1851, but the total in 1876 was 2,427, of whom 1,301—the greater proportion—were women. Scotland has the unenviable reputation of being, in proportion to its population, the most drunken country, and Glasgow the most drunken city, in the United Kingdom. The Scotch total in 1876 was 51,630, of whom 18,452 were women. Of this number Glasgow contributed 36,682 (having increased from 14,870 in 1851), of whom 10,967 were women. No return was made from Leith. Edinburgh had 7,114 cases; Dundee, 4,253.

DEAN STANLEY.—An impression prejudicial to Dean Stanley has prevailed in England as well as in America, which Canon Duckworth, in the *Guardian* of September 18th, corrects. It was believed that Max Müller delivered his course of rationalistic lectures in Westminster Abbey under the auspices of the dean and chapter. This is not true. The chapter-house where the lectures were delivered is not under the control of the capitular body governing the institution, but of the board of works, an external and purely lay committee.

NOVEL SERVICE.—In Rutland county a rail way tunnel has just been completed. It passes 150 feet below the surface, in the parish of Glaston. The workmen were about to leave that region, as they had all made engagements to work elsewhere. It was resolved before the departure to hold a service with them in the tunnel which they had just completed. In response to the invitation from 800 to 1,000 accordingly assembled. After penetrating some distance into the gloom over the rough burnt ballast, the congregation approached the space in the tunnel where the service was to be held. This was lighted up with lamps hanging from the walls, and candles were also stuck upon them in the usual miners' candlestick of clay. The pulpit was a log of timber placed upon a few bricks. A number of seats were arranged along the sides, with a passage up the middle; but, owing to their insufficiency, hundreds could not find room, and were obliged to stand. The clergy were habited in their surplices, which had a weird and striking effect in contrast with the deepening darkness of the long recess behind. After the lesson, that grand hymn, "A few More Years Shall Roll," was sung with heart-touching solemnity, as they who sung were standing between two spots where a few months ago two poor fellows, falling headlong down the shaft, were suddenly summoned to eternity. The hymn before the sermon was, "Art Thou Weary?" The preacher was the Rev. D. W. Barrett, curate in charge of the mission. At the conclusion of the sermon the mission hymn, "I Was a Wandering Sheep," ended the musical portion of the service. A few appropriate collects were said, and two special prayers were offered up, the first on behalf of those who had been engaged in the works, and who were soon to be scattered far and wide in the world, the other for the safety of those who in future years might be called in their lawful undertakings to travel by that way. The reverend the chancellor then pronounced the benediction, and so a very solemn yet joyful service terminated, testifying the power of the Church to adapt herself to the varied conditions and occasions of life.

FROM CLERICAL TO CIVIL LIFE.—The Rev. Brooke Lambert has resigned the vicarage of Tamworth. In a communication to his parishioners he assigns as his reason that his income is insufficient, and that increased family claims compel him to seek a living in some other than the clerical vocation. He says that in the English Church pay is not in proportion to the labor

performed. There is least pay where there is most work, and *vice versa*.

IRELAND.

ARCHBISHOP TRENCH ON THE AMERICAN AND COLONIAL BISHOPS.—The Archbishop of Dublin, addressing the synod immediately before the recent election of Dean Walsh to the bishopric of Ossory, thus referred to the American and colonial bishops whom he had met at Lambeth, and the prospects of the Church of Ireland that she, too, would have her best men to offer for the episcopate:

"I was recently taking a share in that most interesting conference of the bishops, who came from all parts of the world, when we met at Lambeth last month. I may say that in regard of the American and colonial bishops, in regard of all those who thus came from distant portions of the Church, nothing struck me so much as what I must call the mental, and moral, and spiritual attitude of nearly all among them. And meeting them in friendly debate, or in social intercourse, one thought which arose, and which I had continually in my mind, was this: Shall we in Ireland be able to put forward, as certainly the Church in America has done—shall we be able to put forward our best men in the foremost places? I ask this, not in doubt; for I give the answer to myself—We have the same good stuff and material at home as they have there; and we can, and shall, put forward men of the same stamp and character as those are. I do not think hitherto we have belied this confidence.

FRANCE.

CONDEMNED CRIMINALS IN FRANCE.—A correspondent of the London *Daily News* writes with just indignation about the French method of dealing with criminals condemned to death. They are confined in a room with other prisoners, where they have unrestricted conversation with their fellow-criminals; are allowed to smoke, play cards, and amuse themselves as they can. This is not favorable to a preparation for death. On the contrary, everything is calculated to hinder such a preparation. The officers are instructed to encourage them in the hope of a reprieve or pardon; and the delusion is kept up until the very day of their execution, when the announcement is suddenly made, "Your appeals have been rejected, and you are to be executed now at once!" The man who has gone to bed hoping, awakens to be told that death is waiting outside his cell door. A glass of brandy, a hasty prayer on the knees in cold sweat and trembling, a pause for a moment under a white-washed vault, where the convict's back hair and shirt collar are cut off, and then, through the portals of the prison, suddenly swung back, a sight of the guillotine with its knife gleaming in the gray dawnlight of morning! All this takes but twenty minutes at most, but these minutes are the only ones during which the French convict is allowed to feel for certain that he is going to meet God.

POISONING THE WAFER.—A French confectioner named Cheval has been sentenced to a month's imprisonment for mixing arsenic with the wafer employed at the first Communion in a nuns' school at La Châtre. Sixty persons—pupils, parents, and nuns—were taken ill after the mass, and it turned out that the confectioner used the arsenic for the purpose of bringing the school and the doctrines of the Church into discredit.

PROTESTANT JOURNALISM IN FRANCE.—A daily Protestant paper is projected in France at the price of a sou a day. It will be thoroughly Republican in tone. While supplying general news, it will be the special organ of the Protestant movement. The general direction and editorship will, says the prospectus, be in the hands of converts who have renounced Romanism and formally joined the Protestant ranks. The dogmatic and ecclesiastical questions now rife in the Protestant churches of France will not be touched upon. In regard to Church matters, its business will be to say to proselytes, Go to the nearest church and get your families inscribed on the register as Protestants. Evangelization, properly so called, the paper will not attempt. It will simply seek to induce per-

sons to enter the Protestant ranks. While propagating Protestantism the paper will wage war on clericalism and materialism. A capital of 130,000*fr.* has been raised, but it is not proposed to begin the paper until nearly double that sum is forthcoming. The proposed name is *Le Signal*. The prospectus is signed by Léon Pilatte, editor of the *Eglise Libre*; by MM. Pilon and Remouvier, the editors of *La Critique Philosophique*, and by Eugene Réveillard, who is to be the editor.

M. GAMBETTA.—Public attention in France is being devoted almost exclusively to M. Gambetta's tour, which is described as being a continued series of rejoicings. It is estimated that at Valence twenty thousand persons appeared in the streets to welcome him. At the banquet which took place there he made a long speech, in the course of which he told his audience that there was nothing more dangerous than to make an idol of a man. He eulogized the republic and its work; and remarked that France, rid of aristocrats, would soon send to the senate a contingent of Republicans who would make that House in harmony with the Chamber.

ISOLATING THE FAITHFUL.—The noted M. de Mun, who not long since proposed a finance scheme by which Catholic capital should be concentrated for the special interests and objects of Roman Catholics apart from the members of other religious communities, now proposes to set up an organization under which Catholic workmen and Catholic employers shall band themselves together all over the country, under the name of the "Union of Catholic Masters and Workmen," who are to have no dealings except between and among themselves.

MARBEUF CHAPEL.—The Prince of Wales has subscribed one hundred guineas to the fund for rebuilding the Marbeuf chapel, in Paris. Down to 1824 the only Church of England services in Paris were held in the ball-room of the British embassy. In that year the Rev. Lewis Way, still remembered as an affectionate pastor and eloquent preacher, built at his own expense a small but beautiful chapel, attached to the Hôtel Marbeuf, in the Rue Chaillot. The larger chapel, erected in 1844 in the Avenue Marbeuf by Mr. Albert Way, only son of the Rev. Lewis Way, has become dilapidated, and must soon be pulled down. Hence the effort now being made to rebuild it in more creditable style and in a better position. On account of its present surroundings (so different from those of thirty years ago), it is facetiously called "the Church of England in the Mews." It is proposed to have a substantial ecclesiastical building which may in some degree worthily represent the Church of England in France.

BELGIUM.

DIVISION AMONG THE ROMANISTS.—The *Journal de Bruxelles*, the organ of the Belgian Constitutional Catholics, whose chiefs are the two ex-prime ministers, M. Malou and the Baron d'Anethan, makes the following categorical declarations in reply to the incessant attacks made on it by the Ultramontane journals: "We are resolved to persevere in the way in which we are. It is that of the parliamentary right. It is that of good sense and truth. We are the adversaries of all those (the italics belong to the *Journal de Bruxelles*) who run down and attack our national institutions. In spite of all criticism we shall remain faithful to the traditions of our fathers and to the Belgian morals of the great Christians of 1830. This attitude may astonish certain minds. We regret it, but we shall not change an iota in our programme, and we shall continue not to answer the unqualifiable hostilities of which we are the object." The Ultramontane journals on their side continue to advocate opposition to the existing institutions, and the division in the Roman Catholic camp is therefore complete, and, as it appears, irremediable.

SWITZERLAND.

BERNE.—The grand council of the Canton of Berne has agreed to an amnesty to the Roman Catholic priests of the Jura, who were deprived of their livings in 1873 for refusing to acknowledge the authority of the State; and has resolved to leave to the Jura Communes the lati-

tude of electing the priests they may wish. The Bernese Government, if the communes adhere to this proposition, will (it is considered) ratify all the elections, even if Roman Catholic priests come to be chosen. As in many of the communes there is a strong attachment to the Church of Rome in its purely papal form, we may expect that the Swiss version of Old Catholicism, which has hitherto received in that part of Canton Berne the strong support of the State, will suffer from being thrown back mainly on its local resources.

NEW GUINEA.

A FOOTING OBTAINED ON THE MAINLAND.—A missionary of the London society writes from New Guinea: "Our mission to New Guinea has so far been a success. Two of the dialects spoken on the coast have been reduced to a written form and printed in Sydney. We have obtained a footing on a coast previously shunned by all vessels, and have won the confidence and good-will of a people hitherto supposed to be the most bloodthirsty and treacherous of savages. We have now twenty South Sea Island teachers and one European missionary living on the mainland."

INDIA.

THE REV. MR. WINTER'S WORK AT DELHI.—The Bishop of Calcutta, in a recent letter, thus speaks of the Rev. Mr. Winter's work at Delhi:

"I cannot leave this place without expressing to you how deeply interested I have been in all that I have seen of your work. It is not merely that you have a goodly number of converts, and that you were able, on Christmas-eve, to baptize fifty-one and present to me 224 candidates for confirmation; it is rather that I have found your work to be organized so thoroughly and on such a practical system. With your centre at the mission house, your European staff now so efficiently strengthened by the two men from Cambridge, your boarding-school for European Christians on the premises, and your church adjoining the compound, with your high school which brings you into contact with the higher classes of natives, your branch institutions, schools, places for holding services, etc., in various parts of the town and in the surrounding districts, with your staff of native catechists in outlying centres, with readers again working under them, with your medical mission, your Zananah work and in titution for training Zananah teachers—you really seem to have surrounded yourself with all the needful machinery, and, moreover, you seem to have drawn to yourself a most competent and earnest band of men, natives and Europeans, by whose aid you may hope to work it effectually."

VISITATION OF THE NORTH INDIA STATIONS.—The *Indian Church Gazette*, of May 25th, contains some interesting accounts of visits paid by Bishop Johnson, of Calcutta, to Church mission school stations in North India. At Bhagalpur the bishop confirmed sixteen candidates; at Gorakpur, sixty; at Faizabad, seventeen. At Gorakpur he addressed a party of forty Hindu gentlemen at the mission high school on "The Relations of Man to the Material and Spiritual World"; and the discussion that ensued was joined in by "a Hindu theist, an orthodox Mussulman, a Mussulman who professed himself a devotee of pure reason, and a very intelligent Christian schoolmaster." On Easter week the bishop was at Taljhari, the head-quarters of the Santal mission, where he confirmed 120 candidates, and 235 Christians communicated with him. "Everything," says the narrator, "is to be hoped from this flourishing mission."

CANADA.

QUEBEC.—*Death of a Chaplain.*—On Friday, September 13th, the Rev. James S. Sykes, post chaplain at Quebec, departed this life. He was also pastor of Trinity church, and was much loved by his congregation and by the sailors visiting the port.

TORONTO.—*Harvest-Home.*—Harvest-home festivals were held on the 19th of September in the parishes of Aurora, Oakridges, and King, and in Atherly.

HURON.—*Hellmuth Ladies' College.*—The Fall term of the Hellmuth Ladies' College commenced

the 18th of September, being the tenth year since its inauguration by his Royal Highness Prince Arthur. The formal opening was conducted by the new principal, the Rev. Mr. Hill. The present session begins under very favorable auspices indeed, as it regards the increased number of pupils, the enlarged and superior staff of teachers, and the hopeful prospects of still greater success in the future.

ONTARIO—Harvest-Home.—Harvest-home festivals were held in the Church of St. John the Evangelist, Oxford, on the 24th, and in St. Paul's, Ottawa, on the 26th. A similar service was announced for Christ church, Ottawa, on the 1st of October.

JEWISH MISSIONS.

A regular meeting of the board of managers of the Church Society for Promoting Christianity among the Jews was held at No. 21 Bible House, New York, on Monday, September 30th, the Rev. W. A. Matson in the chair. The treasurer reported receipts to the amount of \$2,944.16. The secretary, the Rev. C. Ellis Stevens, presented correspondence on a translation of the American Prayer Book into the Hebrew language, upon the basis of the Hebrew edition of the Prayer Book of the Church of England. A report was received from Mr. Lerman, a missionary of the society, showing 175 visits during the Summer months, with a distribution of missionary publications, and the reception of a number of visits at his house. There had been between inquirers, of whom eleven have been, are to be baptized. Among these is to be numbered one of the rabbis of New York, Mr. Samuel Goldman, a man of classical scholarship, speaking the Hebrew, Russian, German, and Polish languages, learned in rabbinical theology, for many years over synagogues in Chicago, Ill.; Charleston, S. C.; Altoona, Pa.; and New York. His quiet but firm acceptance of Christianity has created a deep impression among his colleagues, by whom he was held highly in esteem.

The society's school was reported to be in a satisfactory condition, the children showing deep interest in their Messianic instruction. Two more were baptized during the month of September, and the families of several have embraced the faith.

To avoid objections sometimes proceeding from Christians, and sometimes from the Jews themselves, the board makes an inflexible rule to grant no temporal aid of any kind to cases of converts who may be in need. Its officers receive no salaries, and all funds received are devoted to the purely missionary work.

The board made provision for colportage work in different parts of the country, of tracts, missionary publications, Bibles, Testaments, and Prayer Books. The Prayer Book is found one of the most powerful aids in removing misconceptions and prejudices from the minds of the Jews and opening their eyes to what modern Christianity really is.

The board also appointed an additional missionary, in the person of Mr. Goldman, who has shown himself well fitted for the post.

MAINE.

MOUNT DESERT—Bar Harbor.—The bishop of the diocese visited this parish on the Twelfth Sunday after Trinity, September 8th, and officiated and preached in the new church for the first time since its completion. An offering was taken for the sufferers at Memphis, and, with subsequent additions, amounted to \$136.50.

The church building is thus described by the *North East*:

The church erected at Bar Harbor by the efforts and efforts of Summer residents and transient sojourners at that favorite resort is a substantial stone church in the early English style, after designs by Mr. A. C. Haight, of New York. It has about 200 sittings, and its cost, furnished, has been nearly \$7,200. The interior is especially tasteful and pleasing. The walls are finished in stone, and the windows and doors swung in solid granite casings. A course of red bricks, following the line of the window-sills throughout the nave, and indicating in the east wall the course of the future chancel arch, is quite effective. The seats and church furniture are of the

native brown ash. The service-books, alms-basins, and font (not yet placed) are individual gifts. A debt of about \$2,000 still remaining upon the church will be cancelled, it is hoped, within the present year.

MASSACHUSETTS.

STANDING COMMITTEE.—The Standing Committee have voted that applications for recommendation to be received as candidates for Holy Orders, or for deacon's or priest's orders, lie over one month from the date of the regular monthly meeting when they are received, and that notice of all applications be published in one of the Church papers.

The Committee meets on the first Tuesday of every month, except August, at the rooms of the Episcopal Church Association, No. 5 Hamilton place, Boston.

It is requested that testimonials for candidates for deacon's or priest's orders be sent to the secretary at No. 82 Mount Vernon street, Boston, two months before the time of their ordination.

At the meeting of the Standing Committee on the 1st of October, Frederic Ward Dennis was recommended to the bishop to be received as a candidate for Holy Orders, and J. Nelson Jones presented the requisite testimonials with an application to be recommended for admission as a candidate for Holy Orders.

BOSTON—St. Matthew's Church.—An interesting course of lectures is being given in the large Sunday-school hall (seating over 500 persons) on Thursday evenings, and will continue for about three months. The subjects are of a literary, descriptive, historical, and theological character. The lecturers are, in order as follows: Prof. N. H. Chamberlain, Paul West, the Rev. W. C. Winslow, the Rev. A. C. A. Hall, the Rev. J. H. Ward, Dean Gray, the Rev. A. Mackay Smith, and Shiochiry Saite, of Takefa, Japan. Prof. Chamberlain opened the course on Thursday evening, October 3d, and will give four additional lectures in course.

THE NEXT CHOIR FESTIVAL.—The Committee on the Choir Festival of 1879, consisting of the Rev. Messrs. Leary, Gould, and Hutchins, and Messrs. Parker, Whitney, and Metcalf, met on Monday, September 30th, at the rectory in Medford, and completed the selection of music for the next festival. Although the committee has adhered to the same high standard which has characterized the former festivals, yet the music now selected is very much easier for choirs to learn, and is far more available for ordinary use. The festival book will contain *Te Deum*, *Cantate*, and *Benedic*, Christmas and Easter anthems, and other anthems, hymns, etc.; and that choirs may use as much of it as possible at the Christmas services, it will be ready by the middle of November.

NEW YORK.

NEW YORK—Dean Stanley's Visit.—The Dean of Westminster arrived in this city early on Sunday last, and is the guest of Mr. Cyrus W. Field. On Sunday evening he preached in Calvary church, from Job xxxvi. 4. It is expected that he will preach in Grace church before leaving the city finally. Since leaving Philadelphia the dean has visited Baltimore and Washington, where he was presented to the President of the United States, and Richmond, Va.

Church of the Transfiguration.—Last Sunday (October 6th) was the 30th anniversary of this church.

Grace Church.—This church was reopened for Divine service last Sunday, after being closed during the Summer.

LONG ISLAND.

QUEENS COUNTY MISSIONARY COMMITTEE.—A meeting of the parish missionary committee of Queens county was held in the Sunday-school room of St. George's church, Hempstead, on Monday, September 30th, the Rev. Dr. Moore, the rector, *ex officio* chairman, and the Rev. Mr. Sparks, of Roslyn, secretary *pro tem*. Seven clergymen, including the chairman and secretary, and a number of women, delegates from several churches, were present.

Reports were made of missionary work in the

various parishes, and resolutions were adopted requesting that in future each parish send "not less than four lay delegates, two laymen and two lay-women"; and that the reports be written.

The next meeting is appointed to be held at St. James's church, Newtown, on the 19th of December.

After the adjournment a bountiful collation was served, and some of the clergymen present and others visited the cathedral at Long Island City. The spire of the edifice and the roof of the nave are now completed, and the work upon the interior is begun. It is hoped that the building will be ready for consecration in about a year.

BROOKLYN—St. Ann's Church.—The *St. Ann's Guild Record*, a paper issued by this parish, says that the free-church system goes into full operation on November 1st, All Saints' day. Meantime there are nearly sixty who have begun to make regular weekly offerings, and in some instances those who are also paying pew rentals up to November 1st. If all will make a conscientious weekly offering, the regular support of the services will be assured.

ALBANY.

NORTH GRANVILLE—Church Services.—The services of the Church were resumed after the vacation on the Thirteenth Sunday after Trinity, and will be kept up regularly during the school year of the military academy. The work is under the supervision of the Rev. W. M. Pickersley, rector of Trinity church, Granville, assisted by the Rev. J. E. Hall, of Whitehall, and a member of the faculty of the school.

This mission has grown out of a monthly service, which was commenced about a year ago. It now has a good congregation, which worships in a hall nearly opposite the school. The mission has nineteen communicants, including six cadets at the academy.

The work thus far has been self-supporting, the necessary expenses having been met by the offertory. A good set of church furniture, a fine large Bible, and Prayer Books for lectern and prayer desk, and a heavy silver-plated alms-basin have been given. The cadets take a great interest in the work, which they look upon as especially for them; and between thirty and forty of them attend regularly at the service at 2:30 p. m. The singing is led by them, one of their number playing the organ.

SCHAGHTICOKE—Trinity Church.—This parish (the Rev. R. G. Hamilton, rector) kept its annual harvest-home festival on Thursday, September 19th. The church was very richly and beautifully decorated with grains, fruits, and flowers. Clergymen were present from several neighboring parishes, and hearty services were held morning and evening. At the morning service the Holy Communion was administered, the Rev. Dr. Carey, of Bethesda church, Saratoga, being the celebrant.

There was one especial subject for great rejoicing in the fact that, during the three years' rectorship of the Rev. Mr. Hamilton, a burdensome debt of over \$6,000 has been reduced to much less than half of its original proportions.

CENTRAL NEW YORK.

BISHOP'S APPOINTMENTS.

OCTOBER.

- 13, Memphis.
- 19, Bridgewater.
- 20, A. M., Paris Hill; P. M., Clayville.
- 23, General Seminary, New York.
- 28, Evening, St. John's, Auburn.
- 29, A. M., Moravia; Evening, McLean.
- 30, Homer.

NOVEMBER.

- 2, Evening, Willard.
- 3, Sunday, A. M., Willowdale; Evening, Waterloo.
- 8, Evening, Candor.
- 9, P. M., Speedsville.
- 10, Sunday, A. M., Smithboro; Evening, Wellsburg.
- 11, P. M., Big Flats; Evening, Horseheads.
- 12, Evening, Greene.
- 19, P. M., Cayuga.
- 23, P. M., Union Springs.
- 24, A. M., Northville; Evening, Aurora.
- 25, Evening, St. John's, Ithaca.
- Oneida and Durhamville.

SIXTH DISTRICT CONVOCATION.—This convocation met at Speedsville, on Tuesday and Wednesday, September 17th and 18th. It proved to be an exceedingly interesting and successful meeting. The number of the clergy present was

not large, but the size of the congregations was an indication of much interest in the work. Seven clergymen were present.

On Tuesday evening, after Evening Prayer, the Rev. Dr. McKnight preached from St. Matt. v. 15, enforcing and illustrating the duty of the individual Christian and the Church letting their light shine, as the city set upon a hill, which cannot be hid.

On Wednesday, after morning service, the Rev. F. D. Hoskins preached from Isaiah xxx. 25. A good congregation was present, and twenty-eight persons, including the clergy, communed; and this was on a week day, and in a mission church composed mostly of farmers.

The business meeting was held at 3 P. M. on Wednesday. After reports of missionary work from Messrs. Rogers, Hawkins, Prof. Babcock, and the Rev. Mr. Hoskins, there was an interesting discussion as to the best mode of supporting missions, the debate embracing a rather wide range of thought. It was suggested that a circular might be addressed to delinquent parishes and missionary stations, asking the wardens and vestrymen whether they have promptly paid the pledge made to the missionary, and other important questions, as a reminder of duty. The missionary might receive his whole stipend from the board and the pledge of the mission might be made directly to the board, thus giving the missionary more liberty to require its prompt payment.

There was a large attendance at the closing service on Wednesday evening, and spirited addresses by Dr. McKnight and the Rev. Messrs. Hawkins and Hoskins followed the reading of an admirable paper by the Rev. Mr. Kidder on the subject of missionary work, and how to secure the better support of the ministry.

The hospitality of the people showed itself in many ways. The next meeting of convocation will be held in St. John's church, Ithaca.

CLERICAL INTELLIGENCE.—The *Gospel Messenger* publishes the following personal items:

The Rev. R. L. Matheson has taken charge at Antwerp and Evans Mills; the Rev. Hugh Bailey at Camden; the Rev. W. L. Mott at Bridgewater and Clayville, as well as at Congertown and Sangerfield, Oriskany Falls and Augusta.

The Rev. C. H. Gardner, of Trinity church, Utica, conducts the mission at Deerfield.

The Rev. J. A. Bowman is missionary in Lewis county, at Turin, Greig, Houseville, etc.

The Rev. W. S. Hayward has for his present field Chittenango, Canastota, Perryville, and adjacent villages.

The Rev. G. W. G. Van Winkle has been transferred to the Diocese of Springfield.

The Rev. Mr. Hoskins, of Elmira, at present renders frequent services at Horseheads, Big Flats, and Wellsburg, as does Dr. McKnight.

The Rev. J. A. Brown has been transferred to Western New York, and the Rev. J. A. Sander-son to Massachusetts.

The Rev. Mr. Hawkins, who has been engaged during the Summer at Slatersville, having withdrawn from his work in Ithaca, the "Inlet Mission" has been placed in charge of the rector of St. John's, Dr. Beach.

The Rev. Mr. Ormsbee having resigned at Trumansburg, the Rev. Mr. Cathell, who has done missionary work through the Summer at Northville and Kidder's Landing, is employed temporarily.

At Carthage, Copenhagen, and Champion the charge has been given to the Rev. Stephen H. Granberry, of Wisconsin.

WESTERN NEW YORK.

BUFFALO—St. Paul's Cathedral.—On the evening of the Fifteenth Sunday after Trinity, September 29th, the bishop of the diocese delivered a sermon from I. Cor. xvi. 13, in the course of which he gave an account of his recent visit to England to attend the Lambeth conference, and of the purpose and work of that assemblage.

REPORT OF THE MISSIONARY BOARD FOR THE LAST CONVENTIONAL YEAR.—The last missionary board reported to the recent convention as follows regarding its finances:

The receipts of the treasurer from collections in the self-supporting parishes have amounted to only \$3,141.57, being a decrease of income from the figures of last year of over \$400 from this

source. No contribution has been received from Mayville; Christ chapel, Buffalo; St. Luke's, Buffalo; Dansville; Medina; Clyde, or Warsaw; while from many others but a single collection has been forwarded. There has been, however, a large increase, amounting to over \$1,600, in the receipts from the missionary stations themselves under the operation of the new system under which the board is now conducting its work, and which was explained in the last annual report. The income of the treasury from all sources was for the first quarter, \$2,680.68; for the second, \$3,533.30; for the third, \$4,303.18; and for the fourth, \$2,240.68; making the total receipts for the year, \$12,757.84; of this amount \$3,141.57 was derived from collections in the self-supporting parishes, \$1,053.64 from interest on the permanent fund, and \$8,562.63 from the missionary parishes and stations. There has been expended during the current year in the missionary work \$13,147.21. Adding the overdraft remaining from last year, \$392.51—and deducting the gross receipts, above reported, \$12,757.84—there remains an overdraft, September 1st, 1878, of \$781.88.

PENNSYLVANIA.

PHILADELPHIA—St. Stephen's Church.—This church (the Rev. Dr. William Rudder, rector) was reopened for Divine service on Sunday, October 6th, after extensive alterations. A transept has been added on the north side, and the recess containing the Burd statuary, has been inclosed in a larger building, to be used for a vestry and robing room, so that while the statuary can still be seen from within the church, the recess inclosing it is no longer visible outside. The entire exterior of the church has been renovated. The new transept on the north side of the chancel is about 40 by 25 feet, and has a gallery in the rear. Altogether it will add about fifty pews to the church. The ceiling is over thirty feet in height, with peaked roof. The whole interior of the church has been richly decorated in polychrome.

Church of the Good Shepherd.—The tenth anniversary of the Sunday-schools of this church was observed on the afternoon of Sunday, September 29th. The exercises were of an interesting character. Addresses were made by the Rev. John A. Goodfellow, rector, and the Rev. J. F. Powers.

CENTRAL PENNSYLVANIA.

DIOCESAN STATISTICS.—The Journal of the last convention of the Church in this diocese contains the following statistics: Clergymen canonically resident (bishop, 1; priests, 90; deacons, 3), 94; parishes and missions, 133; ordinations to the priesthood, 3; diaconate, 3; postulants, 11; candidates for Holy Orders, 2; licensed lay-readers, 25; churches consecrated, 2; baptisms (adults, 165; infants, 1,059), 1,224; confirmed, 669; communicants, 6,585; marriages, 170; burials, 498; Sunday-school teachers, 1,132; scholars, 10,920; Bible classes, 85; attendants, 912; rectories, 43; school-houses, 7; chapels, 19; cemeteries, 12; offerings—parochial, \$132,806.30; diocesan, \$17,722.94; extra-diocesan, \$5,508.48; total, \$156,037.72.

MARYLAND.

BALTIMORE—Church of the Holy Innocents.—On the morning of Sunday, September 29th, this new church (the Rev. C. J. Holt, rector) was opened for Divine service for the first time. The services were conducted by the rector and the Rev. W. F. Wilbur. The congregation has been worshipping in the basement of the church during the construction of the building. The church is constructed of Port Deposit granite, is of Gothic architecture, and the interior is handsomely furnished. It is cruciform, and is without galleries; the ceilings are lofty, and a handsome, large organ occupies a position at the side of the chancel. The congregation is large and constantly growing.

MEMORIAL SERVICES.—St. Matthew's day being the anniversary of the death of the Rev. Joseph Richey, late rector of Mount Calvary church, Baltimore, memorial services were held at his grave, in St. John's cemetery, Waverly, by the clergy connected with that church.

VIRGINIA.

BISHOP'S APPOINTMENTS.

- OCTOBER.
13. The Plains, Fauquier.
14. Salem, Fauquier.
15. Emmanuel, Fauquier.
16. Leeds, Fauquier.
20. Hicksford, Greensville.
21. Grace, Greensville.
27. Grace, Charlotte.
29. Grub Hill, Amelia.
30. Petersville, Amelia.

NOVEMBER.

3. Ashland.
10. (M) Aquia, Stafford.
10. (N) Trinity, Fredericksburg.
11. Lamb's Creek, King George.
12. St. Paul's, King George.
13. St. John's, King George.
14. Emmanuel, King George.
15. St. Peter's, Caroline.
16. Grace, Caroline.
17. St. Margaret's, Caroline.
18. St. John's, Spotsylvania.
19. Christ, Spotsylvania.

N. B.—The usual collection for the Education Society.

STANDING COMMITTEE.—At a recent meeting of the Standing Committee of the diocese the following persons were recommended as candidates for Holy Orders: Wm. S. Campbell, Wm. H. Asheton, John Moncure, Samuel Wallis, and G. H. Appleton.

LYNCHBURG—Accident to a Clergyman.—The Rev. T. M. Carson, rector of St. Paul's church, fell recently and broke his arm.

CHARLEMONT—Proposed New Church.—An Episcopal church is about to be started in Bedford county, near Charlemont, on land belonging to Mr. A. G. Bradley. The expenses of the building will be defrayed by Mr. F. H. Nicholl and Mr. Bradley, assisted by contributions from friends in England—among whom, it might be interesting to mention, Dean Stanley is one of the largest contributors.—*Southern Churchman*.

NORTH CAROLINA.

EDENTON CONVOCATION.—On Friday, September 27th, this convocation met in St. Peter's church, Washington. Morning Prayer was said, and the Rev. Edward Wooten preached.

The convocation assembled at St. Peter's rectory at 3 o'clock P. M. on the same day; six of the clergy and six lay delegates being present. At this meeting an essay was read by the Rev. H. G. Hilton, on the subject, "What means are most suitable to be adopted in order to remove the popular prejudices against the services of the Church?" which elicited interesting remarks from the dean and other members of the convocation, both of the clergy and laity. After transacting other important business the meeting adjourned to Saturday at 3 o'clock P. M.

The members of the convocation assembled in the church at 7:30 o'clock P. M. on Friday, and after Evening Prayer a sermon was delivered by the Rev. R. B. Drane.

On Saturday morning service was held and a sermon delivered by the Rev. Israel Harding.

At 3 o'clock P. M. the convocation reassembled at the rectory, when one clergyman and three lay delegates were present in addition to those who had answered to their names before. After an interesting session the meeting adjourned to meet in the church after the missionary service at night.

The members of the convocation assembled at 7:30 P. M., when a missionary service was celebrated, and interesting addresses were delivered by the Rev. Messrs. L. Eborn and N. C. Hughes; after which offerings were taken up in the interest of missions within the convocation district. The members of the convocation held an informal meeting, according to adjournment, at which, for want of time, no further business was transacted.

On Sunday morning, at 11 o'clock, the church was filled with worshippers, and the clergymen present, six in number, took part in a most interesting and impressive service, which was followed by an instructive sermon by the dean from I. Cor. i. 13: "Is Christ divided?" The Holy Communion was administered to over 125 communicants.

At 4 o'clock P. M. there was a Sunday-school celebration, at which the church was filled to overflowing. While a processional hymn was sung the children of the Sunday school, preceded by the rector and superintendent, marched around the side aisles of the church, then up the

ral aisle, and took their seats. After a short service the Rev. H. G. Hilton delivered an address, and offerings were taken.

In the evening service a sermon was delivered by the Rev. Luther Eborn. It was then announced by the dean that the convocation would return, to meet in St. Thomas's church, Windon Friday, December 27th.

The condition of St. Peter's parish speaks well of the faithful services of its rector, the Rev. Daniel Harding, and the hearty coöperation and zeal of the vestry and congregation.

In the report of the convocation held in Paul's parish, Edenton, in June, the name of F. N. Skinner, a layman of that parish, who was present at all the meetings, was unintentionally omitted from the list given.

WICKORY—Church of the Ascension.—The bishop of the diocese visited this parish on the evening of September 9th and confirmed two persons. The rector of the parish expects soon to lay the corner-stone of a new church edifice. On the evening of September 10th the bishop visited Newton, where a mission of this parish was maintained, and confirmed three persons.

STATESVILLE—Trinity Church.—The bishop made a visitation to this parish on the Fourteenth day after Trinity, preaching in the morning and afternoon to large congregations. At the evening service the bishop confirmed three persons and delivered an impressive address to them.

MISSISSIPPI.

DRY GROVE—The Yellow Fever.—Probably no part of the South has suffered more severely from yellow fever in proportion to the population than the little Church community at Dry Grove. Thus far but one person attacked has recovered—the Rev. Dr. Douglas.

The cause of the disease was the injudicious draining out of a mill-pond near the church, anticipating the trouble which was to follow. Dr. Douglas removed his family to the country immediately, but was summoned back in a few days to bury four parishioners from the household nearest to the pond. Deaths daily followed, and households were swept away.

The adult members of the mission household turned to assist in nursing. All have fallen victims to their own devotion to duty with the single exception of Mr. W. J. Caston, a candidate for Orders, who has been indefatigable. Cooked provisions were distributed from the rectory kitchen, as in some houses there were no inmates well. When Mrs. and Miss Douglas were seized they had not removed their clothing for many nights, and in their exhausted condition the sting of terrors found an easy prey.

GRENADA—Acknowledgments.—The Rev. W. McCracken, rector of All Saints' church, writes as follows under date of October 3d:

Your favor is received per express, enclosing \$76.50 contributed by various persons for "yellow fever sufferers" in my cure and elsewhere. The Church has responded so generously to my request for help, made through your columns, that I have been enabled to afford valuable aid to this afflicted community and other places as well. A large sum has come to me through the mails and in other ways, and though I have acknowledged each remittance, it is my intention, so soon as other engagements will allow, to furnish you with a complete list for publication. Letters from clergy and laity in nearly every diocese have come to us burning with sympathy and love. The great heart of the Church throbbed responsive to the anguish of our people, and illustrated in the noblest way the oneness of the household of faith.

Could human agency have effected anything—could mere treasure have availed—our dear ones now of the Church triumphant would be with us; for no parishioner of All Saints' lacked anything that money would buy. So too with others not in the communion of the Catholic Church; their wants, bodily and spiritual, were provided for as well as could be where hundreds were sick and but one clergyman to care for them. It was the glorious work of the Church to send her priest among Israelite and Christian alike, and to have him sent for, and met oftentimes with tears, by those who felt themselves abandoned by their chosen shepherds, and who turned in

their extremity to our spiritual mother. Her priest (for the dear Lord's sake) smoothed many a weary pillow, held the cross before many dying eyes of those who until then had been strangers, aliens, even enemies, to the one Holy Catholic and Apostolic Church. To speak of our dead and their "victory" is almost superfluous. God took of our best. They had learned how to live as Christians; to die, therefore, was not hard.

I pray that God may abundantly bless the hearts that have sorrowed for us, and that out of the dread pestilence may arise great good to His kingdom.

LOUISIANA.

NEW ORLEANS—An Acknowledgment.—The Rev. Dr. Girault, under date of September 30th, in acknowledging the receipt of contributions to aid the clergy in New Orleans in their work among the sick, writes:

I thank God most heartily for this renewed expression of the sympathy and love of the brethren. It will enable our clergy to minister to the relief of certain classes, which are to be found in all our parishes, and which no general distribution by organized public charities can reach. The need of funds in the hands of the clergy for this particular purpose has been greatly felt, particularly in the poorer parishes, and you may be assured that the amount you have remitted will be judiciously expended.

I am greatly obliged to you for your kind consent to publish the appeal in behalf of our Children's Home. I regret to say that the fever has begun to spread among the inmates. One of the sisters, who was among the first stricken by it, is beginning to convalesce. Seven of the children were down with the fever on Saturday. Yesterday (Sunday) I was too constantly occupied with cases in my own parish to visit the Home, and cannot go there before 11 or 12 o'clock to-day; so that I cannot report the exact number that are sick now.

TENNESSEE.

MEMPHIS—Day of Fasting.—The bishop of the diocese, having appointed Wednesday, October 2d, as a day of fasting and prayer, on account of the yellow fever pestilence, services were held in St. Mary's cathedral on that day, the Rev. Dr. Dalzell officiating.

The Faithfulness of the Clergy and Sisters.—A statement has been put in circulation that does the Episcopal ministry at least a very great injustice. It is to the effect that when a Protestant minister has died from the fever none have volunteered to take his place. This is not true, so far as one branch of the Protestant Church is concerned. Before the Rev. Mr. Parsons died, the Rev. Dr. Dalzell, of Shreveport, was here, a volunteer to assist as minister and physician, and while the Rev. Dr. George C. Harris was still confined to his bed, and it was doubtful whether he would survive, the Rev. Mr. Schuyler, of Hoboken, N. J., came here, and ultimately paid with his life for his heroism. The Rev. W. B. Huson, of Marianna, Fla., taken down with the fever recently, also volunteered, and with Dr. Dalzell and the venerable rector of Calvary church (the Rev. Dr. White), himself now prostrate with the disease, administered to the wants of the people of the Episcopal Church in the city and suburbs. As with the clergy of the Episcopal Church, so with the sisters. Their ranks have been thinned, but the vacant places have been quickly filled by gentle women, devoted to a work the noblest and highest that can enlist human sympathy and help. If the places of Dr. Boggs, of the Presbyterian, Dr. Landrum, of the Baptist, or Mr. Slater, of the Methodist Church, have been filled by volunteers, we have not heard of it. If they have, we trust no time will be lost in making the fact known. Every branch of the Christian Church is being tested here through the brave and devoted ministers, and all the facts should be brought to the light of day.—*Memphis paper.*

OHIO.

BISHOP'S APPOINTMENTS.—The bishop of the diocese expects to visit the following churches as soon as possible after his return, and requests them to be prepared: Wellsville, East Liverpool, Steubenville, Cross Creek, Marion, Bellefontaine,

and Kenton. A fortnight's notice of the days of visitation will be given.

STANDING COMMITTEE.—The committee, acting as the ecclesiastical authority of the diocese, has received Mr. Frederick Burt Avery as a candidate for Holy Orders, and issued letters dimissory for the Rev. W. H. Capers to the Diocese of New York.

MASSILLON—St. Timothy's Church.—This church and its vestry-room have been newly carpeted, and the walls of the church have been kalsomined. In addition to these improvements, during the past year the rectory has been fitted up and a lecture room built.

SOUTHERN OHIO.

GLENDAL—Christ Church.—A new organ, presented to this church (the Rev. Dr. David Pise, rector) by a member of the parish in memory of a deceased son, was used for the first time at the morning service on the Fourteenth Sunday after Trinity, September 22d. An appropriate sermon was delivered by the rector. The organ has two manuals, each of sixty-one keys, and a pedal attachment of twenty-seven keys. The tone is very fine. The front of the case contains the words "In Memoriam," and the name of the person of whom the organ is a memorial—Shepherd Gunnison. The organ was manufactured by the Messrs. Pilcher, of Louisville, Ky.

STANDING COMMITTEE.—Mr. T. J. Mellish has been recommended to the bishop for ordination to the diaconate.

INDIANA.

FORT WAYNE—Partial Destruction of Trinity Church by Lightning.—On Wednesday, September 25th, this church was set on fire by lightning and part of the roof destroyed. All the chancel furniture was saved without injury, and the beautiful altar was uninjured. The organ, carpets, books, etc., were damaged by water. It is thought \$1,500 will cover the loss. The church was insured for \$20,000. No insurance on the organ. Services are held in the church of the Good Shepherd.

ILLINOIS.

CHICAGO—Union of Parishes.—The parishes of the church of the Atonement and St. John's church, in this city, have been consolidated. St. John's church has been sold and the church of the Atonement will be sold. The parish which results from the consolidation will take a new name, and the congregation will worship in the church of the Atonement for the present, the Rev. Francis Mansfield being in charge.

SPRINGFIELD.

NORTHERN DEANERY.—The first meeting of the chapter of the Northern Deanery was in session at Lincoln three days recently, the Rev. Dr. J. D. Easter, dean, presiding. The noble work done by the rector here has stirred up the hearts of the laity to give these chapter meetings a hearty coöperation.

The evening services of the session were made particularly interesting by sermons on important subjects. After the close of each, a pleasant discussion was had in the presence of the congregation, which participated therein, on matters relating to mission and Sunday-school work within the deanery.

MISSOURI.

ST. LOUIS—Commemorative Service.—An early celebration of the Holy Communion took place at Trinity church, in this city, September 19th, commemorative of the late Rev. L. S. Schuyler. The service was conducted by the Rev. George C. Betts, who delivered a eulogy and was assisted by the Rev. H. D. Jardine.

MICHIGAN.

MONROE—Trinity Church.—On Wednesday, September 18th, the Rev. Benjamin T. Hutchins was instituted rector of this church by the Bishop of Western Michigan. At eleven o'clock the bishop and other clergymen present marched to the church from the residence of Mr. Morris,

Messrs. Sill and Morris, wardens of the parish, leading the procession.

Within the church the usual order for the institution of a rector was carried out. The sermon was delivered by the Rev. Dr. Worthington, of Detroit, and the keys of the church were presented by Mr. Sill. The Holy Communion was then administered, the newly-instituted rector being the consecrator. The clergymen present and officiating, besides those already named, were the Rev. Messrs. Frisbee of Detroit, Phelps of Tecumseh, Raymond of Hillsdale, Perkins of South Bend, Ind., Webster and Waterman of Detroit, Stevens of Saginaw, Lane of Flint, Hall of Cleveland, O., and the Rev. Dr. Coleman of Toledo.

At the conclusion of the service a reception was held at the rectory and a bountiful collation was spread.

In the evening the rector presented to the bishop nine candidates for confirmation, the bishop preaching the sermon.

LETTER FROM BISHOP GILLESPIE.—The Bishop of Western Michigan has written the following:

To the Clergy of the Diocese of Michigan:

DEAR BRETHREN: You are aware of the relation in which I stand to your diocese. I am anxious to meet, so far as I can, your present necessities, while I have no wish to assume what is not desired on your part. During the months of October-December I can make some appointments. You will oblige me if you will inform me at once where my services are needed. You will appreciate that in making appointments I must economize time and travel. Yours very truly,

GEO. D. GILLESPIE,

Bishop of Western Michigan.

Grand Rapids, September 23d, 1878.

DETROIT—Sunday-school Service.—On the afternoon of Sunday, September 23d, the Sunday-schools of the Church in this city held a united service in the opera-house, completely filling the building. The Rev. Dr. Newton, of Philadelphia, Pa., delivered a sermon on "Giving God's Rule for Getting." The service was conducted by the Rev. Dr. Stocking, and the music was led by Prof. Gore. An offering of \$110.48 was taken for the sufferers by yellow fever.

CENTRAL PENNSYLVANIA.

READING—Bishop Howe's Welcome Home.—On Thursday evening, October 3d, a thanksgiving service was held at the cathedral in view of the safe return of the bishop of the diocese from his attendance upon the Lambeth Conference. The welcome which was tendered to him was the expression of a sincere personal regard, as well as a tribute of respect to his sacred office. The cathedral was crowded with prominent citizens of Reading, while the sweet-toned chimes rang out such appropriate airs as "Home Again," "Welcome Home," "Lead, Kindly Light," etc.

Prof. E. A. Berg presided at the organ and played a triumphal march as the bishop and a number of clergymen, who had assembled to greet him, passed up the main aisle. Among the clergy were the Rev. Drs. Hopkins, Gilliat, and Orrick, and the Rev. Messrs. Knight, Whitehead, Hare, Koons, Burk, Edwards, Mayer, Betticher, Tolman, Griffith, and Jandon.

After appropriate music and collects (with the Thanksgiving for a Safe Return from Sea) the Rev. Dr. Orrick made a feeling address, extending to the bishop a cordial welcome in the name of the parish, the diocese, and the citizens of Reading. Bishop Howe responded, stating that the reception was a surprise to him and a great gratification. He could best, he thought, meet the wishes of all who were present by recounting in a conversational way the chief incidents of his foreign tour, and especially of the Lambeth Conference, which he had just been attending. The bishop then proceeded to give a graphic description of his arrival and reception in England, and his experiences at the great conference and at the imposing services which he attended at Lichfield, Chester, Canterbury, and London. At the conclusion of the address the choir sang a superb *Te Deum*, with Mrs. Keim and Messrs. Stetson and Miltimore as soloists. The cathedral was appropriately decorated with flowers.

COLLEGIATE AND ACADEMIC.

THE SCHOOLS AT FAIRBAULT, MINN.—Shattuck School and St. Mary's Hall were opened for the coming year, with Divine service at the cathedral, on the morning of Thursday, September 12th. During the service the bishop made an interesting address, in the course of which he spoke as follows:

"The office of a teacher is the highest committed into human hands. The teacher is in the place of home, parents, God; to guide, to help, to govern, to educate, for immortality. It is safe to say that, so far as man can judge, these precious souls who are entrusted to us, and who have such awful capacities for good or evil, will be what they are made in childhood. The battle between good and evil will be fought in every heart. There is not a boy or girl who comes to us today who may not give to home such joy as angels cannot know, or bring such agony of broken hearts as tongue cannot speak. They stand at cross-roads. Teachers, you are chosen of God to be their guides. I would not take teachers into my school who have no higher thought of their calling than service measured by a price. I would not enlist mercenaries to do holy work. God wants, the world wants, these hearts want, teachers who feel their trust, whose patience, hopefulness, and love will give their work the dignity of God's service."

"Dear pupils, I know these teachers. I pledge you that you shall have the help of ripe scholarship, the aid of loving, watchful care, and the blessing of daily prayer. But, dear ones, teachers do not make the school. The school will be exactly what the pupils make it. Its life is just as real as the life of your living self. The school will be what you are. We will not, knowingly, receive into these schools even one pupil who is the slave of evil habits. We will not peril the pure by contact with the impure. We will not pervert and change a Christian school into a reformatory for vicious youth. The State has houses of refuge and prisons for that work. It is better that each should go to his own place. We take you to-day with the most perfect faith and hope and love. We believe that these boys are such as will make men to mould the State. We believe these girls are such as will make noble women. If we did not think it we should part with you at the threshold of the school. We will give you our best effort. Some things you must give us. We ask of every one of you truthfulness; without it you are the devil's meanest slave. We ask of you purity; without it you are, in the sight of man and God, a leper. We ask of you industry, for wasted hours are lost forever. We ask of you reverence, because it lies at the foundation of every noble character."

The schools are very full this year, several applications for admission to Shattuck School having been refused for want of room. A few more pupils can be received at St. Mary's Hall.

ST. MARY'S HALL, BURLINGTON, N. J.—The forty-second year of this school began on September 18th. The Hall sets out on this new year with everything to engage interest, win confidence, and invite patronage. Its corps of instructors is as able and complete as in any previous year, and criticism will be given in all departments of study announced in the catalogue. One noteworthy feature of the management of this school is that a reduction in the number of its pupils never causes any abridgement or lowering of its course and standard of study. All parents may be assured that its sanitary condition is now perfect, and that there is nothing to make them hesitate to intrust their children to this excellent home of Christian culture.

WILBERFORCE DIOCESAN SCHOOL FOR BOYS, MORGANTON, N. C.—On Saturday, September 7th, the corner-stone of the building in course of erection for this school was laid at Morganton, by the bishop of the diocese, assisted by the Rev. Neilson Falls, in the presence of the governor and lieutenant-governor of the State, the trustees of the school, and a large number of other persons. Much regret was expressed at the necessary absence of the assistant bishop. The ceremonies were such as are usual on such occasions, the following prayer, prepared for the purpose by the bishop, being used:

"O Almighty Father, great God of all the world, who dwellest in the light to which no man can approach; V., Thy servants whom Thou hast preserved until this day, who live by Thy power, who desire to walk by Thy laws, to be blessed by Thy providence, to be defended by Thy Almighty hand, humbly pray unto Thee to look favorably upon the work which we this day undertake, to cause the building which we have now begun to erect to grow up in strength and beauty. Give grace to those who have founded it and to all who value the objects for which it is designed, to bestow liberally of their substance for the Christian education of youth, for the welfare of the people and for Thine own honor and glory. Extend Thy protecting hand over the workmen who shall be engaged in its erection; defend them from all sad accidents and death. Make the school to be established here to be the fruitful source of sound learning, of true faith, and of godly conversation, so that the youths going forth from its gates may be themselves children of righteousness, and may carry with them blessings to the families to which they shall belong, to the communities in which they shall live, and to the country of which they shall be citizens. Never let them want Thy help in their needs, nor Thy comfort in the day of their danger and calamity. Never try them beyond their strength, nor afflict them beyond their patience; that, living before Thee with clean hearts and undefiled bodies, they may, at the last day, be presented pure and spotless in Thy presence. Grant these blessings and whatever else Thou seest good for them and for us, in the richness of Thy mercy, through Jesus Christ our Lord. Amen."

During the exercises very interesting addresses were made by the bishop of the diocese and the governor of the State. The history of the Wilberforce Diocesan School is briefly as follows: In May, 1874, in St. John's church, Wilmington, Bishop Atkinson, in his annual address before the convention, first called attention to the necessity of a diocesan school for boys. The subject was referred to a special committee, which reported favorably, and requested to be continued and authorized to receive applications for the location of such

school, and to take such steps as to them might seem expedient for its establishment. This committee was composed of the Rev. B. S. Bronson, E. M. Forbes, and R. B. Sutton, D.D., and Messrs. W. H. Hardin and C. B. Denison.

After a careful examination of the various sites offered, the committee accepted the "Vine Hill" property tendered by the members of Grace Church, Morganton, and many of the citizens of the town and vicinity. The property consists of 200 acres of land, embracing several fine building sites, on the line of the W. N. C. R. R., commanding the new asylum for the insane, the town, a fine sheet of water, and a most extensive and varied mountain view.

At the meeting of the General Assembly, in the Winter of 1874-75, a charter granting full collegiate powers was obtained, and the following trustees named: The Rt. Rev. Thos. Atkinson, D.D., LL.D.; the Rt. Rev. Theo. B. Lyman, D.D.; the Rev. Messrs. B. F. Bronson; and Nelson Falls; Mr. T. Geo. Walton, Financial Agent; the Hon. Kemp P. Battle, President of the University of North Carolina; and Messrs. S. McD. Tate, J. J. Erwin, and W. R. Myers.

The Bishop, in his address to the late diocesan convention, said: "The citizens of Morganton have subscribed liberally to the object, and they have reason to expect the state and cooperation of the friends of the Christian education within and even without the State, and especially of those who value such education when conducted according to the methods and principles of our Church."

The building committee relies upon the prompt payment on the part of subscribers of the amounts of their subscriptions, in order that the work begun under such favorable auspices may be carried forward to an early and successful end. Contributions should be sent to Mr. T. Geo. Walton, Financial Agent, Morganton.

ST. CATHARINE'S HALL, BROOKLYN, N. Y.—This excellent diocesan school for girls, which has reached at once a high rank as an educational institution, was opened for the present year on St. Matthew's day. Twenty-eight pupils were then in attendance, and the number has since increased. Four are boarders. The school is delightfully situated in a charming section of the city of Brooklyn, near the residences of some of the wealthiest and most cultivated families. The building and grounds are the property of the sisterhood which have charge of the institution, and both house and surroundings are well adapted to the purpose, being agreeable and home-like. The Bishop of Long Island is rector, but the deaconesses of the diocese are in charge of the house and the school. A full corps of instructors aid them, and several of the clergy give lectures on special subjects. There are accommodations for about seventy-five students, day and boarding, and as soon as these are fully occupied it is expected to extend the building.

ST. ALBAN'S HALL, BROOKLYN.—This school, which opened for its sixth year on the 11th of September, promises to maintain the position which past labors have secured it. Eighteen pupils gathered the first day, a number which has been increased to twenty-seven, with frequent applications which promises still further addition. Situated in the neighborhood of Prospect Park, it enjoys a location very healthful and constantly improving by the erection of handsome residences. The building, with its deep lot, has during the past year become the property of the rector. A course of lectures on American history, to be given on successive Friday evenings, was begun on the 27th of September, by the Rev. O. S. St. John, the secretary of the Palestine Exploration Society, and formerly professor in Lafayette College. His subject was "The Treason of Arnold." An increasing number of Church families avail themselves of the thorough and earnest teaching which has characterized this school.

THE MILITARY ACADEMY, NORTH GRANVILLE, N. Y.—This school reopened on the 11th of September, with full numbers, in spite of the hard times. Fully one third of the boys of this large and prosperous school, two members of the faculty, and the matron are connected with the Church. Six of the cadets are communicants, four of them having been confirmed at the visitation of the bishop in April last.

CONFIRMATIONS.

SOUTHERN OHIO.—At Clinton, 1.

NORTH CAROLINA.—By the bishop, at Hickory, 2; Newton, 3; Statesville, 8.

CONNECTICUT.—At Wethersfield, 9.

PERSONALS.

Bishop Elliott's address, for the present, is No. 22 Bible House, New York city.

The Rev. J. D. Gilliland's address is Plymouth, Conn.

The Rev. Edward P. Gray has removed from Redwood City, Cal., to Baltimore, Md. Address accordingly.

The Rev. John W. Lea has resigned the rectorship of Trinity church, Martinsburg, W. Va., to accept an appointment to missionary work on the line of the Chesapeake and Ohio railroad. Address Coalburg, W. Va.

The Rev. Dr. Meyer Lewin has been elected to the rectorship of Trinity church, Upper Marlborough, Md.

The Rev. John J. Lloyd has accepted the rectorship of the church at Liberty, Va.

The Rev. William Richmond, of Trinity church, New York, has accepted an election as assistant to the rector of St. Mark's church, Orange, N. J. Address, until November 1st, Trinity church, New York.

The Rev. Dr. E. J. Stearns's address is post-office box 134, Easton, Talbot county, Md.

The Rev. Dr. R. B. Van Kleeck has resigned the rectorship of Christ church, Hyde Park, Mass. Address Morrisania, N. Y.

The Rev. James B. Wasson has accepted the rectorship of St. Luke's church, Troy, N. Y.

NOTICES.

MARRIED.

Germantown, near Philadelphia, on Tuesday, the 1st, by the Rev. W. H. Vibbert, of St. Luke's, HARRY WILCOCKS McCALL to PHEBE WARD daughter of Edward Ingersoll, of Philadelphia.

Grace chapel, Grand Rapids, Mich., September 27th, by the Rev. F. C. Coolbaugh, assisted by the Rev. G. D. Gillespie and the Rev. S. Beckwith, the W. H. KNOWLTON, rector of Grace church, and Escott, only daughter of John McConnell, Esq. rds.

DIED.

Bergen Heights, Jersey City, N. J., September 1878, MELISSA, wife of Elizur Ward, in the 60th of her age. Buried at Gilbertsville, Otsego county,

Fort Keogh, Montana, on September 10th, Lieut. JOE P. THORINGTON, 5th United States Infantry, 24 years.

Entered into rest, at Asheville, N. C., October 4th, JAMES G. MARTIN—in the 60th year of his age—warden of the parish and deputy to the last two annual conventions from the Diocese of North Carolina. Martin was one of the worthiest and most efficient men of the Church in North Carolina. "I heard a voice from heaven."

Irrington, N. J., in the 92d year of her age, ERIE BAXLEY, widow of Richard Baxley, and daughter of the late Henry White. Born on the Feast of St. Andrew, 1786. Entered into rest on the Feast of St. Michael and All Angels, 1878.

Chicago, Ill., September 14th, HECTOR KILBOURNE, in the 54th year of his age. Remains interred Redona, N. Y. "Blessed are the dead who die in Lord."

Yellow fever, at Brownsville, Tenn., on the 1st of October, 1878, the Hon. LOUIS BOND, lay-reader and member of the vestry of Zion church, prominent candidate for Congress, and active president of the Howard Association. The deceased was about 40 years old.

APPEAL FOR THE UNIVERSITY OF THE SOUTH.

Living to the yellow fever the University of the South, at Sewanee, Tenn., is in a great strait, some of the professors suffering for the bare necessities of life, and the very existence of the institution being endangered. The University looks to the offerings of the Southern churches, in a great measure, for support. These dioceses, weakened and crippled by a series of disastrous years, have made but small offerings at best; but such offerings as they were are now entirely diverted to the stricken districts. While the brethren of the South, whose means are greater, are helping liberally more efficiently the needs of those communities in which the yellow fever prevails, there is certainly that other and far-reaching want, endangering a vital rest to the Church in the South, which is overlooked unless special attention is drawn to it.

This want of the University is a direct outcome of the terrible scourge that has visited the South (as direct result of the unemployed business men or teachers in the cities of New Orleans or Memphis), and as no aid come from its usual sources of income before January, 1879, it is to be hoped that the Churchmen of the South will remember that it can appeal only to them for help.

Offerings may be addressed "For the University of the South," to the Rev. Herman Dyer, D.D., No. 2 Bible House, New York, or to Howard Godler, Esq., 59 Wall Street.

TELFAR HODGSON,
Dean of the Theological Faculty,
University of the South.

ACKNOWLEDGMENTS.

SEWANEE, TENN., October 1st, 1878.

EDITOR THE CHURCHMAN: Will you kindly acknowledge the following sums received by me for the sufferings in my diocese:

Piffard, Genesee, N. Y.	\$17.00
Rev. W. H. Gallagher, Muscatine, Iowa	9.15
Peter's, Monroe, Conn.	18.00
Rev. Aid Society, Whitehall, Mich.	145.30
Ladies' Aid Society, Whitehall, Mich.	9.05
Rev. Aid Society, Northern New Jersey	81.00
Rev. Aid Society, Drummondville, Canada	43.00
Rev. Aid Society, St. John's, Canada	12.00
Rev. Aid Society, Boston Highlands, Mass.	64.05
Rev. Aid Society, Windsor, N. C.	4.00
Rev. Aid Society, Green Bay, Wis.	6.75
Rev. Aid Society, Florence, N. J.	11.87
Rev. Aid Society, through the Rev. A. L. Wood, Newark, N. J.	300.00
Rev. Aid Society, Mount Holly, N. J.	54.29
Rev. Aid Society, Medford, N. J.	5.04
Rev. Aid Society, through W. J. R. Wood, New York	55.45
Rev. Aid Society, City, Columbus, Ga.	175.00
Rev. Aid Society, through Bishop Neesley, Maine	136.50
Rev. Aid Society, through THE CHURCHMAN	274.28
Rev. Aid Society, John's, Litchfield, Conn.	37.75
Rev. Aid Society, Rev. Geo. W. Ferguson	155.40
Rev. Aid Society, James's, Goshen, N. Y.	587.00
Rev. Aid Society, Rev. Cedar Rapids, Iowa	50.00
Rev. Aid Society, St. Luke's Hospital, New York	81.00
Rev. Aid Society, Union, Washington, D. C.	52.85
Rev. Aid Society, James's, Washington, D. C.	1.37
Rev. Aid Society, Philip's, Charleston, S. C.	45.00
Rev. Aid Society, Rev. Aid Society, B.	9.00
Rev. Aid Society, through Dr. James R. Wood, New York	51.00
Rev. Aid Society, through St. Paul's church, Eastport, Maine	25.00
Rev. Aid Society, through St. Paul's church, Portland, Maine (supplementary)	18.00
Rev. Aid Society, through St. Paul's church, City, Columbus, Ga. (supplementary)	60.00
Rev. Aid Society, through Mark's, Frankford, Philadelphia, Pa.	301.67
Rev. Aid Society, through St. Paul's church, m. Welsh Bible Class of his Children	39.29
Rev. Aid Society, through Benj. G. Godfrey	159.00
Rev. Aid Society, through Andrew's church, New York	15.00
Rev. Aid Society, check of Wm. Godfrey, \$500.	

C. T. QUINTARD, Bishop of Tennessee.

Persons who are making up clothing, bedding, for the orphans are requested not to send forward the postoffice has passed away—when everything for the orphanage must be renewed.

C. T. Q.

ACKNOWLEDGMENTS.

I desire to acknowledge most gratefully the receipt of the following contributions towards the relief of the sick and suffering by the yellow fever in New Orleans: Sept. 12, Through THE CHURCHMAN New York \$5.00

20, From Christ church, Charlottesville, Va.	70.00
21, From St. Paul's church, Prince George's county, Md.	44.25
23, Through the Rev. Dr. Morgan Dix, New York	200.00
23, Through the Rev. Dr. George Houghton, New York	200.00
26, From Diocese of Northern New Jersey, through Mr. H. Hayes, treasurer	45.85
30, Through THE CHURCHMAN, New York, 179 St.	179.81

Also, by Mr. McW. Wright, treasurer of the Diocese of Louisiana, and expended under my direction: Sept. 18, Through THE CHURCHMAN, New York \$200.00

23, Through THE CHURCHMAN, New York	295.00
23, Through THE CHURCHMAN, for Baton Rouge	250.00

JNO. F. GIRAULT,

President of the Standing Committee, Diocese of Louisiana.

ACKNOWLEDGMENTS.

The undersigned gratefully acknowledges the receipt of the following contributions to the colored work in Petersburg, Va., for the month of September, 1878.

GILES B. COOKE.

Lacy Pleasants, colored, Warm Springs, Va.	\$1.00
Christ church, Warm Springs, Va.	6.66
Dr. R. A. Fisher, Philadelphia	10.00
Emmanuel church, Henrico, county, Va.	25.00
The Rev. J. H. Greaves, Ivy Depot, Va., through W. D. G.	2.50

Total amount for the month \$45.16

At my request the Virginia Committee on colored congregations, of which the Bishop of the Diocese is chairman, have appointed the following sub (or local) committee in Petersburg, Va.: viz. The Rev. C. J. Gibson, D.D., Messrs. J. S. Gilliam, Jr., William Zimmer, and Oscar Egerton, to take the financial management of the colored work in this city. Hereafter I respectfully request that all contributions to my work may be forwarded to Mr. William Zimmer, treasurer, Petersburg, Va.

GILES B. COOKE,
Missionary in Charge of the Colored Work in Petersburg, Va.

October 1st, 1878.

ACKNOWLEDGMENTS.

The undersigned begs leave to acknowledge, from parishioners of Christ church, New York, the sum of \$79, and from a parishioner of Zion church, \$5, for the needy in New Orleans. These sums will be disbursed through the two charitable societies of Trinity church, New Orleans. Any further contributions will be thankfully received and remitted if addressed to the care of THE CHURCHMAN. They are greatly needed.

HUGH MILLER THOMPSON,
Rector of Trinity Church, New Orleans.

ACKNOWLEDGMENT.

To the Editor of THE CHURCHMAN:
In response to the appeal for clothing for the Memphis sufferers, in THE CHURCHMAN, the little village of Katonah, in the Diocese of New York, has sent at intervals five large boxes of clothing, containing, in all, thirteen hundred garments and bedding of all sorts, of which a large proportion were new. To these were added two cases of condensed milk, and \$35 worth of the best groceries.

Brooklyn, October 1st, 1878.

ACKNOWLEDGMENTS.

EDITOR THE CHURCHMAN: Since sending you my former report, I have received the following sums, which I desire to gratefully acknowledge:

The Rev. Dr. Dix, New York	\$300.00
The Rev. S. M. Bird, Galveston, Tex.	65.00
The Rev. H. T. Bodley, Canaan, Conn.	6.50
Mr. Chas. L. Hyatt, Yazoo City, Miss.	10.00
The Rev. Dr. Houghton, New York	150.00
Benj. G. Godfrey, Third National Bank, Philadelphia	100.00
The Rev. Dr. Dix, New York	300.00
Through THE CHURCHMAN	640.79

\$1,572.29

With this acknowledgment, allow me to say that no more assistance is needed at Vicksburg. Every inhabited house in our city has been entered by the plague, until there are few persons now to be found who have not had the fever, either during this or some previous epidemic; consequently it is dying out for want of material to feed upon; and if those who have fled from the city do not return too soon, before we have had two or three good frosts, it will soon cease to be epidemic.

With a heart overflowing with gratitude to Almighty God, and, under Him, to our Northern brethren for their Christian sympathy and generous contributions in the day of our distress, I am thankful to be able to say that no further assistance is needed at this point. May God reward those who have so promptly and so nobly come to our relief, a hundredfold in this world, and in the world to come with life everlasting.

H. SANSOM.

Rector, Christ Church, Vicksburg

THE NIOBRARA STORE-ROOM.

Very grateful to the friends of the mission who are accustomed to make up boxes of useful articles to supply its needs, I desire to mention some changes in the directions heretofore given, which are made necessary by changes in the condition of things out here.

Boxes intended for the personal use of the missionaries should never be sent to the Niobrara store-room, but always directly to the missionaries themselves.

Boxes made up for a particular station should not be sent to the Niobrara store-room, but to the missionary in charge of that station.

Boxes for the Niobrara store-room should be directed to "Niobrara Store-room, Yankton Agency, Dakota," and should be sent, not by express, but by "fast freight." Notice that a box has been shipped and a list of the articles it contains should always be sent by

mail, addressed to Niobrara Store-room, Yankton Agency, D. T.

Each box should invariably have the initials of the name of the parish, society, or individual from which it comes, marked in small letters in one corner.

The freight on goods for the Niobrara store-room should be sent by check, or a money order on the post-office at Yankton, made payable to W. H. Hare.

The articles now most needed are shoes and stockings for women and girls, shoes and boots for men and boys, outside garments for men and boys (coats, vests, pants, hats). Sheets, blankets, and comfortable, and coverlets of blue plaid domestic, for double beds; tablecloths and table-napkins; and towels and rollers in abundance, part of them coarse and heavy for the use of the scholars, and others of finer quality for the teachers. No undergarments for men, women or children will be needed at present.

Unbleached muslin, calico and flannel, in the piece, needles, thread, thimbles, etc., for the use of the sewing-schools; groceries and hospital stores are always needed.

WILLIAM H. HARE,
Missionary Bishop of Niobrara.

CHURCH CONGRESS.

PROGRAMME OF THE FIFTH ANNUAL CHURCH CONGRESS TO BE HELD IN CINCINNATI, OHIO, OCTOBER 15-18, 1878.

7:30 P. M.—Tuesday, October 15th.—Service and Introductory Address in Christ Church. Rt. Rev. T. U. Dudley, D.D., Assistant Bishop of Kentucky.

9:30 M.—Wednesday.—Holy Communion in St. Paul's Church.

10:30 A. M.—Wednesday.—First Topic: "The Interpretation of the Bible in Relation to the Present Condition of Learning and Science." Writers: The Rev. Frederick Gardner, D.D.; the Rev. Edwin Harwood, D.D.; and Prof. John McRaday. Speakers: The Rev. Alexander H. Vinton, D.D.; Prof. W. P. Du Bose, D.D., and the Rev. Edmund Rowland.

7:30 P. M.—Wednesday.—Second Topic: The Novel; in its influence upon Modern Life." Writers: The Rev. William R. Huntington, D.D., and the Rev. Clement M. Butler, D.D. Speakers: Francis Wells, Esq.; the Rev. Samuel Osgood, D.D., L.D.; President E. N. Potter, D.D., L.D., and the Rev. R. A. Holland.

10 A. M.—Thursday.—Third Topic: The New Testament Doctrine of Absolution." Writers: The Rev. James De Koven, D.D., and the Rev. James S. Bush. Speakers: The Rev. G. George Currie, D.D.; the Rev. Meyer Lewin, D.D., and the Rev. Cornelius B. Smith.

7:30 P. M.—Thursday.—Fourth Topic: "The Sunday Question." Writers: The Rev. Prof. D. R. Goodwin, D.D., L.D., and the Rev. Edward A. Washburn, D.D. Speakers: The Hon. John W. Andrews, the Rev. Reese F. Alsop, and the Rev. G. F. Bugbee.

10 A. M.—Friday.—Fifth Topic: "Mutual Relations of Labor and Capital." Writers: The Hon. Abram S. Hewitt and the Hon. B. E. Greene. Speakers: The Rev. J. N. Galleher, D.D., and the Rev. Charles W. Duane.

2:30 P. M.—Friday.—Sixth Topic: "Christ in the Personal Life." Writers: The Rev. Arthur Brooks, the Rev. W. Neilson McVicker, and the Rev. S. C. Thrall, D.D. Speakers: The Rev. J. Maxwell Pringle, the Rev. A. M. Randolph, D.D., and the Rev. N. S. Russell.

The regular sessions of the Congress will be held in Pike's Opera House.

Vice-Presidents of the Congress, Members of the General and Executive Committees, Writers and appointed Speakers, who desire hospitality are respectfully requested to report, either in person or by letter, to the Rev. Dudley W. Rhodes, Secretary of the Local Committee, Cincinnati, Ohio, or to the same address at the Episcopal Rooms, Walnut St., Cincinnati, on or before the 15th of October.

On written and immediate application to the Rev. J. W. Kramer, M.D., 259 West 11th St., New York City, orders will be given for reduced fare from New York to Cincinnati.

GEORGE D. WILDES, General Secretary.
Office of Church Congress, 2 Bible House.
October 5th, 1878.

EVANGELIST MISSIONS.—Bishops or rectors who desire the Rev. J. W. Bonham to hold special services in churches or halls are requested to address him, care of the Rev. S. H. Twing, D.D., 22 Bible House, New York city.

ZEILIN PRIZE SCHOLARSHIP.

ST. ANDREW'S CHURCH, PHILADELPHIA.

The sum of \$300 has been deposited with the Evangelical Educational Society, to be awarded, in June, 1879, to the student in either of the Episcopal Divinity Schools of Cambridge, Philadelphia, Alexandria, Gambia, or Sewanee who shall be thought "the most correct intelligent, and impressive reader of the Bible and Prayer Book in the services of the Church."

For particulars address the secretary.
The Rev. ROBERT C. MATLACK,
No. 1224 Chestnut street, Philadelphia.

The annual meeting of the Society of St. Luke's Hospital will be held at the hospital on the evening of St. Luke's day (18th inst.), at 8 o'clock P. M.
GEO. MACCULLOCH MILLER, Secretary.
Dated New York, October 9th, 1878.

THE CONVOCATION OF NASHVILLE will meet in Grace chapel, Spring Hill, on Wednesday, the 23d, instead of Wednesday, the 9th of October, the present state of anxiety and depression rendering it inexpedient for the clergy to absent themselves from their respective cures.
P. A. FITTS, Dean.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

needs immediate contributions to enable it to fulfil its obligations to students in school and college.

We need \$3,000 in the month of September. Will not the faithful friends of the Society, and those "whom God hath blessed" with abundance, give liberally to this important work?

Remittances and applications may be addressed to the Rev. H. W. SPALDING, Corresponding Sec'y,
179 Seymour street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" published hereafter will appear under the full signature of the writer.

AN ERRONEOUS READING IN THE
TE DEUM.

To the Editor of THE CHURCHMAN:

I remember reading many years ago, in the *Church Journal*, a discussion, extending over several numbers, upon the question whether one of the sentences of the *Te Deum*, as contained in our Prayer Book, is correctly translated. The question has been recently recalled to my mind by my happening to find a very strong and, it appears to me, a conclusive item of proof in support of the proposition that there has been a mistranslation.

The sentence referred to is, "Make them to be numbered with Thy saints in glory everlasting," and the supposed mistranslation arises from a mistaken reading of the Latin word "numerari" (to be numbered), for "munerari" (to be rewarded). Such a mistake might very easily occur in reading or copying from a manuscript written in the "modern Gothic" character, so called, which was in general use for the two or three centuries immediately preceding the invention of printing; for in that character the strokes forming the letters *m*, *n*, *u*, and *i* almost invariably appear to be identical, even under a magnifying glass. Where several letters occur, having those strokes, the letter *i* is distinguished only by a slanting hair stroke above it, from which our dot—now useless—is derived; and the other letters can generally be distinguished only by observing the requirements of the word in which they occur.

While at Cazenovia, N. Y., during the past Summer, my friend, Robert J. Hubbard, Esq., confided to me for examination a small, richly illuminated parchment manuscript, which, with many other rare, beautiful, and precious things, he procured during a recent stay of several years in Europe. As I have given considerable attention to the abstruse science of palaeography, I was able to fix the fourteenth century as the date of the manuscript. It was formerly richly bound in black velvet, with silver clasps, portions of which still remain. It is an ordinary book of daily devotion, similar to what is now called a breviary, and is written in the character known as the "modern Gothic," already referred to. It contains the Latin originals of most of the prayers and canticles constituting our daily Morning and Evening Prayer, among them the *Te Deum laudamus*.

It happens that in this book the letters *n* and *u* are distinguished from each other more clearly than in any other of the period which I have examined, and in the manner which we employ for the purpose, namely, by joining the one at the top and the other at the bottom. And in the *Te Deum* the doubtful word, in the sentence to which I have referred, is as clearly legible as if it was printed, the entire sentence reading thus: "Aeterna fac cum sanctis tuis gloria munerari."

I find that the error (for such it must be deemed) of reading "numerari" for "munerari" is not connected with the Reformation, and the consequent translation of the services into English; for the Roman Catholic service-books now in use contain the same reading. In one before me, which contains the *Te Deum* in both Latin and English, the English version of the sentence in question is exactly like ours, while the Latin version is as follows: "Eternâ fac cum sanctis tuis in gloriâ numerari." It will be observed here that the word *in* has been also added. This word was necessary to complete the meaning when "numerari" was used, but with "munerari" the sense is complete without it. The proper translation of the sentence, as it stands in the old manuscript, and was doubtless used in the early Church, is, "Make them to be rewarded with"

(among) "thy saints, with" (by) "everlasting glory."

It is more than probable that the mistake was made long before the English Prayer Book or any of its English antecedents was compiled, and that it occurred in printing the *Te Deum* from the old manuscripts shortly after the invention of printing. There is a singular indefiniteness as to the period when printing became generally used; but it had superseded manuscript, except for works of luxury, long before the first English Prayer Book was prepared. The Astor Library contains a very well printed Bible, dated at Venice in 1476, seven years before the birth of Luther, and fifteen years before the birth of Henry the Eighth.

MONTGOMERY H. THROOP.

150 Broadway, New York, October 1st, 1878.

"IS A SERMON NECESSARY?"

To the Editor of THE CHURCHMAN:

To this question in THE CHURCHMAN of September 14th I answer: Ordinarily, yes. That is to say, in the ordinary assembling of our people on the Lord's day in the Lord's house, a sermon is necessary in the fullest sense of the word; although in certain extraordinary cases it may be dispensed with. "The necessity of much preaching" has its origin not alone "from outside" the Church. It is part of the Church's own *raison d'être*. It is part of her original charter and commission. To preach, to teach, and to baptize are her threefold obligation. And it may safely be said that, in itself considered, the preaching is not less necessary than either of the other duties. The desire of the people to hear sermons ought to be encouraged and accepted as furnishing to the preacher Divine opportunities for proclaiming the Divine will. To him who views it in such light there never will be lack of something to say. If we are indeed the messengers of Christ, beseeching men in Christ's stead to be reconciled to God, we cannot escape looking at the matter in this light.

I have no manner of sympathy with any tendency or desire to regard the sermon as in any way a subordinate part of the ordinary service. We must recognize the pulpit power at its full value, and train the people to respect it. This we can accomplish by never even seeming to shirk the toil of pulpit preparation. To one who faithfully studies God's Holy Word, new treasures develop at every step. We must be careful not to conceal them; they belong of right to God's people, not to the clergy alone. A student soon learns that the most valuable meaning of a text is not always on the surface. His learning must be brought to bear in searching out the "hid treasure," and then, of that wealth, must he spread before men the riches of Christ, that are indeed to them "unsearchable." Why, look at this state of things. A man with years of study and preparation to qualify him for preaching; with a superadded experience (greater or less) of the sorrows and woes, the longings and cravings, of humanity, and, above all, the voice of God's Holy Spirit within him, "pleading with groans and tears that cannot be uttered,"—such a one, I say, at a loss for materials for two sermons a week! It is impossible! He is deceiving himself. He has the materials for countless sermons. He is absolutely irrepressible. Give him a chance and he will rise to that sublime necessity of utterance that compelled the apostles when they cried, "We cannot but speak the things which we have seen and heard!"

Think how the journalist is laid under daily necessity for fresh and sound utterance. Are two sermons a week a more tremendous strain upon us than seven editorials upon him? No chance for "old sermons" with an editor either. He regards his editorials as equally important, in their own way, with the telegraphic news. His readers may view the matter otherwise;

but to him, and to the success of his paper, the editorial is no subordinate part of his work. I hold that the sermon bears much the same relation to the rest of the service—for it is part of the service—as the editorial does to the news.

I believe in short sermons. Twenty minutes are enough, ordinarily. If a preacher is not able to say what he wants to in twenty minutes, he is not able to say it at all; and nobody (but ministers) regards this amount of preaching as burdensome. Here is the way in which congregations look at the matter: "We are prevented from close and careful study of God's Word by the necessary employment of our time in business, etc. But you, our minister, are fitted for such study, and you have the time. We demand of you, therefore, that when Sunday comes you supply to us that which is lacking; that you give us the results of your study, and help us to know and see and follow the way of eternal life. We know that truth is manifold; we are troubled; we need your counsel; we want to hear you preach." I think if preachers realized that their congregations look at their preaching in this way there would be less desire on the part of any preacher to ask the question I am trying to answer; and never of the awful feeling that was with St. Paul when he declared that sermons are necessary, and said: "Necessity is laid upon me; yea, woe is me if I preach not the Gospel."

The necessity is twofold: first, the commission of Almighty God, to which we respond in the vow at ordination, to use "all faithful diligence"; and secondly, the yearning of the people to know more about their heavenly Father, to walk obediently to their profession, to imitate Christ, and, in the day of His appearing, to be presented faultless before His throne.

Again, our congregations are rarely, if ever, composed wholly of believers. It may be, therefore, that the sermon will convey to one stray individual or more a truth he has never thought of, but which will have its weight in shaping his whole earthly life and his whole eternity. This alone is reason enough of itself for never letting go one opportunity of preaching. The Prayer Book mentions sermons in one place far more important than a rubric, and mentions them as one of the prime means of instruction in the Church. I refer to the Baptismal Office, where sponsors are solemnly enjoined to "call upon" the baptized "to hear sermons."

The best way, then, is to preach a sermon as often as people can be found to listen. I believe also that there is abundant evidence that this was the Master's plan. The open boat, the tent by night, the rounded hill-top, as well as the spacious synagogue, furnished Him a place for preaching; and the growing corn, the stones of the temple, the trembling woman, the waving grain ripening to the harvest, yielded to Him, each its theme, not to be overlooked in comparison with such themes as the calling back from the grave of one already dead.

The responsibility of preaching is awful; the joy of it is sublime; the effect of it upon both listeners and preacher, when the glowing heart is speaking Divine truth, like coals of fire falling from the lips, is beyond estimate. The possibilities of power that lie open before the faithful preacher are worthy of the desire of archangels. Nay, more, the Saviour of the world was not ashamed of being a most unremitting "preacher of righteousness."

Bishop Brownell, in commenting on the rubric in the Communion Office, "Here shall follow the sermon," etc., quotes, among others, Bishop Sparrow, in these words, which have much pertinence to the matter in hand and might well be taken as a rule to-day: "And the preacher was in his exposition appointed to observe the Catholic interpretation of the old doctors of the Church; as we may see in the Nineteenth Canon of the Sixth Council of Constantinople, held in Trullo. The canon is

"Let the governors of churches, every day at the least, teach their clergy and the oracles of piety and true religion; bring out of Divine Scripture the sentences and doctrines of truth, not transgressing the bounds and traditions of the holy fathers. And if any doubt or controversy about Scripture, let them follow that tradition which the lights of the Church and the doctors have left in their writings. Which they shall more deserve commendation by making private interpretations, than, if they adhere to, they are in danger from the truth." To this agrees the canon in Queen Elizabeth's time, in the year 1562. "The preachers chiefly shall take heed they teach nothing in their preaching which they would have the people religiously observe and believe, but that which is able to the doctrine of Old Testament and the New, and that which the Catholic fathers and ancient bishops have gathered of their doctrine." These golden canons, if they been duly observed, would have been a great preservation of truth and the Church's honor. The sermon was not above an hour as St. Cyril informs us."

JAMES H. VAN BUREN.

BAPTIZING FOR THE DEAD.

The Editor of THE CHURCHMAN:

Some years ago my attention was called to a passage of Dionysius Halicarnassus, Book 1 (I am sorry I cannot make more specific reference), which would at least seem to support the Rev. G. G. Hepburn's interpretation of 1 Cor. xv. 29.

The historian makes use of an expression which, though not identical with, is very near to, that of St. Paul. He speaks of persons as enrolled "ἐν τῷ ἀποθανόντων πόλεμῳ ἐν τοῖς Ἀντίοις," a passage apparently bearing only one construction: "To fill the place of the dead in the war among the Antiochians."

Those having access, which I have not, to Dionysius Halicarnassus's history may be able to verify this reference more specifically.

CHARLES M. PYNE.

Central Falls, R. I., September 26th, 1878.

The Editor of THE CHURCHMAN:

There is one idea (I do not say it is the right one) which, it seems to me, ought to be added to the many and various interpretations of 1 Cor. xv. 29, so often read in our Burial Sermons.

Before giving it I would say that the text in context require three tests to be applied to any proposed explanation of these words: 1. That it should keep the point in view at which the apostle aims, viz., to produce the assurance of the resurrection of the body. 2. That it should make the text refer to a real, not a figurative baptism. 3. That the practice alluded to, whatever it may be, should be distinguished from ordinary baptism.

It will not stop to argue these points, but assume them. They exclude vicarious or diatorial baptism, whether real, as in the case of, or figurative, as undergoing sufferings to benefit the dead. They set aside ordinary baptism, whether "from dead works," "in hope of the resurrection of the dead," "in behalf of their own dead bodies," or "over the graves of the martyrs," or "on account of a dead Saviour," or "to fill up the number of the elect dead," or "the company of believers depleted by death," and many other interpretations.

And now, in view of a positive solution of the difficulty, consider that *ἐν* means generally *directly over*, as a mountain overhangs the plain. In the case before us it includes motion or action—"Why are they then baptized immediately over or towards the dead?" or with death immediately impending? Why not then understand "baptism for the dead" as involved in

martyrdom itself?—that baptism in his own blood (which the early Church, even in the case of those not baptized, always held to be equivalent and more than equivalent to baptism) by which the martyr, in the very face of death, publicly proclaimed his faith in the doctrine of the resurrection of the body. This is a view not labored nor far fetched, but one which seems to harmonize with the whole argument of the apostle in this chapter, especially with the words immediately following the text: "And why stand we in jeopardy every hour?" The words of our Lord also appear to confirm it, which he spake to the sons of Zebedee, in view of His own approaching martyrdom; which words the apostle may have had in mind: "Are ye able to drink of the cup and to be baptized with the baptism that I am baptized with?" That men should be so able is the most convincing proof possible of the reality and power of the doctrine of the resurrection. I. G. HUBBARD.

Claremont, N. H., September 28th, 1878.

BISHOP SEABURY'S CHARITY SERMON.

To the Editor of THE CHURCHMAN:

I happened to find last week, in a second-hand book-store in Inverness, a bound volume of pamphlets, collected by Bishop MacFarlane, containing a copy of Bishop Seabury's charity sermon, no doubt one of the twelve copies referred to in the letter which the Rev. Mr. Heald lately sent you for publication. Its full title is, "A Sermon delivered before the Boston Episcopal Charitable Society, in Trinity Church, at their Anniversary Meeting, on Easter Tuesday, March 25, 1788. By the Right Reverend Father in God, Samuel, Bishop of Connecticut. Boston: Printed by Thomas & John Fleet, 1788." Bishop Andrew MacFarlane was consecrated March 7th, 1787, as coadjutor to Bishop Petrie, of Moray, and succeeded him in the following month.

Bishop Seabury's letter of November 7th, 1788, is interesting in its bearing on the history of the Prayer Book. The so-called "Proposed Book" had been published in April, 1786; soon after this, as it would seem, Bishop Seabury recommended, in convocation, a form of Service for the Holy Communion; in his charge delivered at Derby, September 22d, 1786, he criticised somewhat sharply the way in which the other dioceses had undertaken a revision; and a few months later, February 27th, 1787, the Convocation of Connecticut appointed a committee to report as to the changes which should be made in the Book of Common Prayer. Happily, before another year had passed after the writing of Bishop Seabury's letter, an ecclesiastical union had been effected, and the general convention had agreed on a revision which was accepted by the Church throughout the country.

SAMUEL HART.

St. Andrew's, September 16th, 1878.

IN JUSTICE.

To the Editor of THE CHURCHMAN:

The statements in your correspondent's letter, a few weeks ago, from Jackson, Miss., are in some respects incorrect. The Rev. Wm. C. McCracken is not "deacon in charge," but is a well tried and faithful priest. He was not the only minister who remained at his post of duty. In justice to other faithful laborers let it be said that the Presbyterian and Baptist pastors—the Revs. McCampbell and Haddick—died on the field of duty; also an aged Baptist minister, whose home was at Grenada, and a Methodist minister who had recently come thither to open a school. Mr. McCracken has thus far escaped an attack of the fever, and glowing and truthful accounts have been sent me of his noble work. He has nursed and buried many of the flowers of his flock, whose earnest devotion and untiring zeal he will sadly miss. May God raise up

to him many more to help him in his work. My own heart is full of grief for the friends, well tried and true, whose faces I will see no more on earth, to whom it was my pleasure once to minister in All Saints' church, Grenada.

STEPHEN H. GREENE.

St. Matthew's Cathedral, Dallas, Texas,
September 28th, 1878.

INCREASE OF THE CLERGY.

To the Editor of THE CHURCHMAN:

The list of clergy in "Swords's Pocket Almanack, Christian's Calendar, and Ecclesiastical Register," for 1825, contains the following numbers: Maine, 2; New Hampshire, 4; Massachusetts, 22; Vermont, 9; Rhode Island, 6; Connecticut 48; New York, 99, New Jersey, 17; Pennsylvania, 43; Delaware, 4; Maryland, 47; Virginia, 36; North Carolina, 9; South Carolina, 34; Georgia, 4; Ohio, 6; Kentucky, 3; Louisiana, 1; Indiana, 1; Michigan, 1; Mississippi, 2; Tennessee, 1; Missouri, 1; total, 400. The aggregate number in the *Church Almanack* for 1878 is 3,272.

A. C. TREADWAY.

Oswego, September 1st, 1878.

NEW BOOKS.

TENT WORK IN PALESTINE. A Record of Discovery and Adventure. By Claude Reignier Condon, R.E., Officer in Command of the Survey Expedition. Published for the Committee of the Palestine Exploration Fund. In Two Volumes. With Illustrations by J. W. Whymper. (New York: D. Appleton & Co. 1878.) 8vo, cloth, pp. 381.

The work of exploring Palestine, of examining carefully the nature and topography of the country, and of making a trigonometrical survey of it, has been going on very quietly during the past seven years. Occasionally a notice of what was being done appeared in the newspapers, but for the most part it was a work which made no noise or stir in the world. Yet the importance of that work is almost beyond estimate. When its results shall have been fully made known, it will be seen, we think, that this exploration was of the highest significance.

It was the purpose of the committee to survey the whole country with the same thoroughness and accuracy that are demanded in ordinance work. A map is now being prepared on the scale of *one inch to the mile*. It will show not only towns, villages, and ruins, but also tombs, wells, and wine-presses. "The hills also will be delineated, and the cultivation shown—olives, figs, vines, and palms being distinguished; and the wild growth, oak-trees, scrub, and principal separate trees will appear. The Roman milestones on the roads are marked, and every similar relic of antiquity; the heights of the various principal features are given, and the levels of the Sea of Galilee and Dead Sea have been fixed to a foot."

A full memoir and description of whatever was done and of everything indicated by the map is also being prepared, and will be completed, we are told, in about six months. It will be no doubt the most complete account ever given of the country, and one whose decisions will be accepted as an authority in Biblical geography.

Meanwhile the present work has been published for the purpose of showing how the work was carried on, and of giving such results as were thought to be of most general interest. It will furnish, better than any book of which we know, such information as ordinary readers may require concerning Palestine.

The object of the survey was to collect material illustrative of the Bible. The first point aimed at was accurate and detailed topography. The author of these pages claims that the new discoveries hereby reached "are almost as numerous as all those of former travelers put together."

Another branch of investigation was archae-

ology. This survey includes a complete examination of the ancient condition of the country. The traces and relics of old cultivation, such as wine-presses, terraces, and garden watch-towers; the tombs and cisterns by which the sites of early towns are recognized, and by which they may, in many cases, be identified, are faithfully described and discussed.

Yet another subject of interest was the people of the country. These branches involve a great many questions of importance. The mere mention of them suggests the wealth of biblical information contained in the present work, and promised in the one which is to follow it.

The first volume opens with a description of the road to Jerusalem. It is not a mere formal mention of facts. The author, as will be seen from the following extract from this chapter, does not hesitate to make such facts the basis of wise reflection:

In the conformation of the Judean hills the secret of the immense vitality of the Jewish nationality is probably to be found. Had the capital of Judea been placed at Caesarea, on the high-road from Greece to Egypt—had it even been permanently fixed at Shechem, accessible through the open valley of Samaria, it cannot be doubted that Greek or Egyptian influence would have affected far more the manners and religion of the Jews. Remote and inaccessible in its rugged mountains, Jerusalem was removed from the highway by which the hosts of the Pharaohs advanced on Assyria. It was only accessible by one of three difficult passes, unless the whole country of Samaria were in the hands of the enemy. Hence in the mountains of Judea the national faith had a secure home. The Philistines overran the plains, and even came up into the Shephelah; Egyptian and Assyrian monarchs conquered Samaria and Galilee; but a small band of undisciplined peasants was able, under the Maccabees, to hold at bay the armies of the Seleucidae, and it required the fullest efforts of Roman energy and discipline to compass the destruction of Jerusalem under Titus or under Hadrian. The history again repeats itself in crusading times. The Judean hills resisted long after all other parts of the country had been lost, and Saladin held Jerusalem undisturbed while Richard overran the plains.

One of the freshest chapters is that on Shechem and the Samaritans. Probably many will dissent from the conclusion that these people are the remnant of the lost Ten Tribes of Israel; but for all this, what is said is worth reading:

Such is a slight sketch, compiled partly from personal inquiries and partly from various standard authorities, of the history and customs of the Samaritans. To sum up the points principally worthy of consideration: We have seen that while the later Jewish accounts are contradictory as to the origin of this people, and the Bible itself silent, we have their own assertion that they are the remaining descendants of the Ten Tribes of Israel. We have noticed that their physiognomy leads to the conclusion that they are of the same stock with the Jews, that their sacred book is a version of the Pentateuch and their religion a very pure form of Judaism, that the first became apparently their religious standard before the time of Ezra, and that it is inconceivable that they should have adopted Jewish dogmas at a period when they were distinguished by their hatred of that nation. Finally, we see their doctrines to be in the main identical with those of the most ancient Jewish party, the Karaites or Sadducees.

From these various reasons the conclusion which appears to me personally to follow is, that the Samaritans are to be believed in respect of the account of their own origin, and that in them we find the only true descendants of Israel, and the only remnant of the Ten Tribes, with the exception, perhaps, of those still dispersed in Assyria, who have, however, deserted their original faith.

The rule which the author has adopted in regard to the trustworthiness of different sorts of tradition deserves notice. He has no sympathy with the modern tendency to reject all tradition simply because it is tradition. On the contrary, he thinks that, as a general thing, the locality of places can be settled only by the authority which comes through that channel.

But the theory here adopted and followed is that Christian tradition, unsupported by any other evidence, is not, in itself, sufficient to fix any site as authentic. When Christian

coincides with the Jewish tradition, the reliability is increased. "The early fathers too often jumped at conclusions, and in the fourth century—beyond which time, with a single exception, no Christian tradition can be traced—there were no critics to contradict them."

In regard to certain more important sites, as for example the temple, Jacob's well, Jacob's tomb, the sepulchres of the patriarchs, of Joshua, Phinehas, and Eleazar, the Jewish, Christian, and Moslem testimony agrees, and there is every reason to suppose these traditions to be authentic.

Of Jacob's well the author says:

The tradition of Jacob's well is one in which Jews, Samaritans, Moslems, and Christians alike agree. Its credibility is thus much increased, for there are only three other sites as to the position of which such unanimity exists, namely the site of the temple at Jerusalem and those of Joseph's and Eleazar's tombs. In addition to this argument there are other reasons which lead to the belief that the tradition is trustworthy—the proximity of Joseph's tomb and of Sychar, and finally the fact of a well existing at all in a place abounding with streams, one of which is within one hundred yards' distance. No other important well is found near, and the utility of such a work can only be explained on the assumption that it was necessary for the patriarch to have water within his own land, surrounded as he was by strangers, who may naturally be supposed to have guarded jealously their rights to the springs. By digging the well Jacob avoided those quarrels from which his father had suffered in the Philistine country, pursuing a policy of peace which appears generally to have distinguished his actions.

The chapter on Jerusalem is devoted almost entirely to two points, namely, the temple and the site of Calvary. The testimony of Josephus and of the Talmud concerning the dimensions of the building, together with the indication of date revealed in the peculiar method of dressing the stones, led the explorers to the conclusion that the holy of holies was on the Sakhras rock. Taking this position for the starting-point, they were enabled to trace clearly the outline of the temple.

The result obtained from these data is extremely striking. The weak point of all restorations of the temple which I have as yet seen is this, that no attention has been paid to the character of the ground, or to the elevation of the building. If we apply the well-known measures of the temple courts, given in the Middoth, to the ground, on the assumption that the Sakhras is the holy of holies, the result is satisfactory, and in fact exact, as regards level. The various levels of the courts we know from the writings of Maimonides; they agree to a foot with those of the rock round the Sakhras, as a glance at the plan will show; but only in this position is it possible to make them agree; in any other we are obliged to suppose gigantic masonry foundations which are not mentioned by the writer, who says the temple was built on "the higher part of the hill," and of which not a trace has been found inside the Haram. . . .

There is not space to go further into detail, though the investigation has been pursued further; but the above facts are, perhaps, sufficient to speak for themselves. We see the holy house in its natural and traditional position, on the top of the mountain; we see the courts descending on either side according to the present slopes of the hill; we find the great rock galleries dropping naturally into their right places; and finally we see the temple by the immutability of Oriental custom, still a temple, and the site of the great altar consecrated by the beautiful little Chapel of the Chain. Push the temple a little to the north or south, and the level ceases to agree; lengthen the cubit to the Egyptian standard of twenty-one inches, and the exactitude of the adaptation is at once destroyed.

We have barely indicated the value of this work. Nothing short of a personal reading of it will reveal the true worth of its contents. Every page attests the thoroughness and patience with which the explorers pursued their important task, and, with most persons, their statements will no doubt be received with more deference than can be given to those of previous investigators.

To the student of the New Testament this work will be a surprising help. Nor is it to be regretted that the explorers have applied severe tests to the testimony of tradition. What comes out of that crucible may be received as genuine; and we have the comfort of knowing that a great deal that recent

travellers have smiled at as fables, pitying all the time the simplicity of those who believe them, is, after all, true, and worthy of the most implicit credence.

SCIENTIFIC MEMOIRS: Being Experimental Contributions to a Knowledge of Radiant Energy, By John William Draper, M.D., LL.D., President of the Faculty of Science in the University of New York; Author of "The Intellectual Development of Europe," etc. [New York: Harper & Brothers. 1878.] 8vo, cloth, pp. 478.

These contributions are certainly of value. The author is a patient and also an original investigator of the laws of matter. He tells us so, and also states a great many other things about himself. For example, the first photographic portrait from life was made by him. He also obtained the first photograph of the moon. He invented the chlor-hydrogen photometer. And all the rest of his triumphs are recorded in the preface by which he introduces both his book and himself to the public. It strikes us that all this praise would sound equally well, if not better, had it been spoken by some one else. We do not doubt that he has done all that he claims. We are well aware, moreover, that he has produced several historical works, a list of which he here enumerates. We are familiar with them, but we were not aware that his "Conflict of Religion and Science" had been, as he says it has, "translated into French, Spanish, German, Russian, Italian, Polish, Servian," etc. We hope that the readers of these several versions will not take the work as a sample of our philosophy or logical acuteness as a nation.

What strikes the reader, especially in the preface of this work, which is quite full, is a manifest lack of humility. The work itself is, as we have already said, of more than ordinary scientific merit. It is made up of short treatises, each having a special and concrete subject. Among the particular topics discussed we may mention the following: "Spectrum Analysis of Flames," "The Effects of Heat on Phosphorescence," "Experiments to Determine whether Light Produces any Magnetic Effects," etc. These and all the others, it may be said, are special rather than general. They demand for their successful handling a keen power of observation, a patient rather than a great mind, and a clear knowledge of whatsoever facts, in that field, have been already ascertained. And they have been handled successfully by the author. We cannot help regretting that he has in other instances gone beyond this sphere, and attempted to establish universal principles before he had gathered sufficient facts to render such an attempt safe. These "experimental contributions" reflect all the honor which he so boldly asks, and the honor would have been equally great if the asking had been less loud.

LITERATURE.

FARRAR'S "Life of Christ" has reached its thirty-fifth edition, in the two-volume library form.

A WORK is about to be published by Dr. Cunningham Geikie. It is to be entitled "The English Reformation; How it Came About and Why We Should Uphold it."

Appletons' for October opens with "The Multitudinous Seas," by S. G. W. Benjamin, profusely illustrated; a very interesting subject well treated, of which we are to hear more next month. Christian Reid follows with an excellent short story called "A Hidden Treasure." The other short stories—particularly satisfactory this month—are Margaret Sinclair's "Silent Money," and "The Swanstream Match." "A Leap-year Romance," by J. Stanley Hall, is completed in this number, and ends satisfactorily to all parties. "Housekeeping, English and American," is

discussed by Mary Sheldon, and, according to her account, except in the matter of the department of servants toward their superiors, we Americans have decidedly the best of it, where home comforts are concerned, even in contrast with the richest and greatest homes in England. Several other interesting topics are discussed in this number of the magazine.

Sunday Afternoon for October deals at some length with the tramp question, in a long, well written, and forcible article by J. B. Harrison, called "A Working-man's Story," and a lighter sketch by Elizabeth Winthrop, named "Tramps and Agents." This subject, as it has come to be a matter of much and constantly increasing interest and importance to the American people, is discussed in almost all leading magazines and newspapers. Many painful facts are laid before us in connection with those constantly meeting us face to face in real life; but no cure yet has been found for this moral and social ulcer. "Aunt Hulda's Scholars" has reached its fifteenth chapter, and proves more and more interesting in its descriptions of the difficulties attending the teaching of contrabands during the last years of the war, than seemed probable at the beginning. The other serial, "Fishers of Men," promises well; and Campbell Wheaton's "Chips from a North-western Log" continues of much interest to the many interested in the vexing subject—the Indian question. The English Reformation is discussed by Norman Abbott, thereby proving that an old and well-worn subject can often be made readable, even if no new ideas are suggested, under judicious and skilful handling. The other reading matter, including poetry, is very good, and *Sunday Afternoon* is rapidly making for itself a place among the list of our welcome monthly magazines.

SCIENCE.

PROFESSOR REULEAUX has drawn attention, in a lecture delivered at Leipzig, to the paper employed in foreign public offices. He states that it consists almost entirely of wood, and that in the course of ten or fifteen years the destruction from natural causes of the most important official records written upon such paper may be anticipated.

On one of the Prussian railroads willows have been grown with advantage on the slopes of excavations and embankments. A perfect network is formed by the roots, binding the whole surface firmly and preventing washouts, and the thick green growth covers ugly gashes in the earth and unsightly elevations with an agreeable, eye-relieving thicket. Almost any of the varieties of willow can be used with success, but that which is recommended as the best is the *Salix amygdalina*. In dry soil the cuttings should have a good length underground.

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 They gloried in the battle-shock,
 The doughty paladins of old:

No fear nor fainting in the strife
 They fought; they conquered or they fell;
 The gleaming pages of the past
 Delight their chivalry to tell.

And yet 'twere easy task to wage
 A warfare with the cruel wrong;
 The heart of manhood leaps to arms,
 And, striking, sings its battle-song.

Give them all meed of honest praise,
 The man, the hero, and the king;
 The strong-armed Right upon its throne,
 Let earth her proudest peans sing!

At hark! beneath I hear a voice,
 So sweet and low, and still serene;
 Like melody of angel harps,
 It is the martyrs' song, I ween:

The song of those who took their lives
 Within their gentle, lowly hauds,
 To do the work of Christ their Lord
 In life and death, on seas and lands.

They love no less the glowing light
 That fell on fields, and flowers, and home;
 That followed them in tempting gleam,
 Where'er they rest, where'er they roam.

They love no less the earth below,
 So beautiful with God's own love;
 But oh their vision is beyond,
 Unto the paradise above!

God's saints and martyrs—who are they?
 His holy heroes—can it be
 That such still live in file and rank
 In only earth's obscurity?

No trumpet is heard to summon them;
 No bannered might to urge them on;
 In silent watches of the heart
 Their battles oftenest are won.

Unarmed, unaided, and unknown,
 Obedient to the voice above;
 The lonely warriors of the Cross,
 God's chivalry of faith and love!

On fever-beds of pain and woe,
 Where manhood shrinks and courage fails,
 And life is stripped unto its core,
 And pride's pretences naught avail;

When all is dark and all is drear,
 And earth's poor comforts all have fled,
 His ministers of grace appear
 To soothe and cheer the dying head.

These are Thy messengers, O Lord,
 Incarnate Christ, Thine own are they,
 Who find Thy little ones in need,
 Who help and heal, who watch and pray!

Oh, blest, thrice blest, be ever they
 Who lose themselves in such a love,
 And find each day a holy step
 Unto the better life above!

Whose home is only where God calls,
 Whose post is where His love appoints;
 Whose sacrifice of heart is seen
 Upon the brow His grace anoints.

These are God's children, tried and true,
 His martyr-army noble, blest;
 They that have borne His Cross and lain
 Themselves upon it unto rest!

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Soldier of Christ, well done!
 The highest rank is thine;
 The victory thou hast won
 Amidst the stars shall shine;
 In giving self to God and man,
 Is serving high as angels can.

As, when in battle's din,
 The whistling ball and shell
 Thy battery's ranks did thin,
 Bravely ye stood and well;
 Now in a high and holier strife
 Thou yieldst up thy gallant life.

Oh comrade, from thy praise
 Our grovelling souls recoil;
 For standard thou dost raise
 Knows naught of stain or soil;
 The spotless One, whose soldier thou,
 With bays immortal wreathes thy brow.

Yet can the heart not still
 The thoughts thy course awakes,
 And gratitude doth fill
 For rank Christ's servant takes;
 New honor on His priesthood lies,
 Which all men read with reverent eyes.

From forth thy new-made grave—
 Thine and the faithful few
 Whose lives they, Christ-like, gave,
 Brethren and sisters true—
 There comes a mighty voice,
 Our hearts, though sad, rejoice.

This speaks with Sinai's power,
 And men perforce must hear:
 "These in the darkest hour
 To suffering drew near;
 E'en 'unto death' they came,
 'Drawn' in the Master's name."

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 departed this life in Thy faith and fear."

His life is o'er, brave soldier—
 The short, hard course is run;
 The cross he bore so gladly
 For love of God's dear Son,

Christ taketh—glorious recompense
 For one poor life laid down;
 He placeth on that quiet brow
 A martyr's holy crown.

The youthful heart, all glowing
 With loving, earnest zeal,
 He toucheth tenderly and saith,
 So gently, "Peace, be still."

He would have worked so willingly,
 So faithful would have been;
 He would have struggled manfully
 'Gainst unbelief and sin.

But he was called—oh blessed lot!—
 To love e'en "unto death";
 To yield for those for whom Christ died
 His feeble mortal breath.

And we who still must wearily
 The toilsome journey tread,
 And we—whose faith oft faileth
 When called to mourn our dead—

He strengthens us for living,
 His work scarce yet begun,
 Since more than years of labor
 He by his death hath done.

THEN said Jesus unto His disciples, If
 any man will come after Me, let him deny
 himself, and take up his cross, and follow
 Me. For whosoever will save his life shall
 lose it, and whosoever will lose his life for
 My sake shall find it.—St. Matthew xvi. 24, 25.

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CHAPTER III.—(Continued.)

It was on the morning after the arrival of
 Baroness Harder and her daughter that the
 former found herself alone with her brother-
 in-law in the little parlor attached to their
 suite of rooms. The baroness still showed
 traces of former beauty, but was already com-
 pletely faded. The expenditure of manifold
 arts of the toilette might possibly have accom-
 plished their work of deception by candle-
 light, but the bright daylight revealed the
 truth pitilessly to the eye of the baron, who
 sat facing her.

"I cannot spare you the settlement, Ma-
 tilda," said he, "although I understand how
 painful it is for you; but once at least the
 matter must be discussed between us. At
 your desire I undertook to manage the estate
 left by the baron, so far as I could do from
 here. His affairs were a chaos that I could
 hardly fathom, with the help of your lawyer;
 now, at last, it is done. I have already an-
 nounced the result to you, while you were in
 Switzerland."

The baroness pressed her handkerchief to
 her eyes.

"A wretched result!"

"But not an unexpected one. It was not
 possible, alas! to save you even a small share
 of the property. I advised you to go abroad
 for a while, because it would have been too
 humiliating for you to look on at the sale of
 your mansion and the breaking up of your
 whole city establishment. Your removal
 made this act of necessity appear more like
 one of free will; and I have taken care that
 in society just as little as possible should be
 known of the situation of affairs. At all
 events the honor of the name borne by
 yourself and Gabrielle has been preserved,
 and you need not fear that it will be brought
 to shame by a single one of the creditors."

"I know what great personal sacrifices you
 have made," said Madame Von Harder. "My
 lawyer has written to me in full. Arno, I
 thank you."

It was indeed an ebullition of true feeling
 with which she held out to him her hand, but
 the gesture with which the baron repelled her
 was so icy that any warmer emotion was effect-
 ually chilled.

"I only did what respect to my father-in-
 law's memory made a duty on my part," re-
 joined he. "His daughter and grandchild
 have a claim to my protection under all cir-
 cumstances, and their name must be kept
 pure at any price. I have made a sacrifice
 out of these considerations, not from any un-
 called for motives of sentimentality, for you
 know the deceased baron and I were anything
 else than friends."

"I have always deeply lamented that es-
 trangement," protested the baroness. "My
 husband sought in vain for a reconciliation
 during his last years. It was you who
 showed yourself perfectly inaccessible. Could
 he give you a higher proof of his respect, his
 confidence, than to trust what was dearest to
 him into your hands? On his death-bed he
 appointed you Gabrielle's guardian."

"That is to say, after he had ruined him-
 self he turned over the care of wife and child

* Copyrighted.

to me, whom he had injured, in life, at every opportunity. I know what value to attach to this proof of his confidence."

The baroness again took refuge in her pocket-handkerchief.

"Arno, you do not know how cruel your words are. Have you no consideration for the feelings of a desolated widow?"

Instead of making any answer, the baron's glance took a leisurely survey of the lady's elegant gray silk dress. Punctually she had laid aside her widow's garb at the close of the stipulated year of mourning, because she knew that black was very unbecoming to her. The unmistakable mockery, however, that lay in that glance of her brother-in-law did summon a slight blush of vexation or embarrassment to her face, as she continued:

"I am just beginning to breathe once more after that dreadful catastrophe. If you had any idea of what cares and humiliations preceded it, what losses rushed in upon us from all quarters—it was horrible!"

There was a quivering about the baron's lips, as it were, of bitter sarcasm. He knew very well that the baron's losses had had their origin at the gambling table, and that his wife's cares had consisted in efforts to cast into the shade all the rest of the ladies in the capital, with her toilet and her equipages. The baroness had received, at the minister's death, a fortune equal to that of her sister; it had been squandered to the last cent, while that of Madame von Raven remained untouched in her husband's hands.

"Enough!" said he, breaking off. "Let us drop this disagreeable subject. I have offered you my house, and am glad that you accepted the proposal. Since my wife's death I have been obliged to put up with strangers, who superintended the housekeeping well enough, but could not, for all that, satisfy the claims made upon the lady of a house. You understand and love display, Matilda, and in this very particular I have been greatly deficient. Our mutual interests then coincided, and, I think, we shall be content with each other."

His words sounded very cold and measured. Baron von Raven did not seem at all inclined to shine in the character of a savior and benefactor of his relations, as indeed he was, but treated the whole affair in a perfectly business-like way.

"I shall make every effort to comply with your wishes," Madame von Harder earnestly assured him, as she followed her brother-in-law's example, who had risen from his seat and stepped up to the window. He put a few more careless questions to her, as to whether she found the furniture and attendance to her mind, or felt the want of anything. But he hardly heard the shower of words with which the lady protested that she found everything perfectly charming; his attention was fixed upon something quite different.

Immediately under the window was a little garden belonging to the castellan's abode; there promenaded Miss Gabrielle, or, rather, there she was racing about with the castellan's two children; for this was the turn which her promenade had finally taken. When the young lady, then, undertook that morning walk—to make acquaintance with her new surroundings, as she told her mother—she was at first only interested as to a particular part of those surroundings. She knew that George Winterfeld daily frequented the government building; the question then was to ascertain the possibility of often meeting, which George

had maintained would be extremely difficult to manage. Gabrielle did not at all share this opinion, and her reconnaissance was in the first instance only directed toward the discovery of the exact whereabouts of the baron's chancery court-rooms, where that young gentleman found employment. But in so doing the castellan's seven-year-old boy and his little sister came in her way, with whom she soon made acquaintance. The lively, merry children met the young lady's friendliness with great confidence, and, for her part, this new acquaintance soon thrust into the background her projected tour of discovery, and, alas! him too on whose account it was planned. She allowed the little things to draw her into the small garden that lay behind the castellan's house, apart from the real castle-garden; with the children she admired the shrubbery and flower-beds, becoming every minute more intimate with them; and hardly a quarter of an hour had elapsed before a regular game of romps was in progress, with the needful amount of noise, to which Miss Gabrielle contributed as large a share as her little playmates. She sprang across the beds after them, and teased them in every possible way. Now, however unbecoming this might be for a young lady of seventeen, and the niece of the governor, still it presented a charming spectacle to the unconcerned looker-on. Every movement of the young maiden was one of unconscious natural grace, and her white-robed slender figure flashed like a ray of light to and fro among the dark trees. One of her heavy brown braids of hair had come undone through the violence of the sport, and fell in all the richness of its luxuriance over her shoulder, while the merry laughter and shouts of the children forced their way up to the castle windows.

The baroness, standing there, was shocked indeed by this hoydenish behavior, and so much the more as she saw that the baron was gazing intently upon the scene. What must that proud, punctilious Raven think of the education of a young lady who took such liberties before his very eyes! The baroness dreaded every instant being obliged to listen to one of her brother-in-law's usual sharp expressions, and exerted herself to smooth away the bad impression as much as was possible.

"Gabrielle is incredibly childish at times," lamented she. "It is quite impossible to make her understand that such plays are not becoming in a young lady of her age. I almost dread her going into society—you know it has been deferred about a year on account of her father's death. It would be just like her to introduce such performances into the parlor."

"Let the child enjoy her freedom from restraint!" said the baron, without moving his eyes from the group. "She will learn soon enough how to be a woman of the world; it would positively be a shame now for that. Why, the maiden is embodied sunshine."

The baroness pricked up her ears. It was the first time that she had ever heard her brother-in-law speak in anything like a warm tone, or seen in his eye anything else than cold reserve. He evidently found satisfaction in Gabrielle's high spirits, and the crafty woman determined to profit by it forthwith, in order to set her mind at rest upon a point which lay heavy on her heart.

"My poor child!" she sighed, with well-played emotion; "how carelessly she speeds through life, not suspecting what a serious, perhaps melancholy future is in store for

her. A poor young lady! It is a bitter lot, doubly bitter when one like Gabrielle has commenced life with hopes and pretensions. She will soon enough learn to feel it."

The manoeuvre succeeded beyond all expectation. The usually inaccessible Raven seemed for the moment to be in an uncommonly pliant mood, for he turned about and said quickly and decidedly:

"What are you saying about a melancholy future, Matilda? You know that I am childless and without kinsmen. Gabrielle is my heiress, and so there can properly be no talk of poverty."

A flash of triumph shone in the eyes of the baroness upon at last obtaining the certainty so long and ardently desired.

"You have never before expressed yourself on this point," she remarked, with difficulty veiling her joy, "and I dared not touch upon it in the remotest manner. The whole thing, in fact, lay at such a distance."

"That the accident of my death and will never yet came within the sphere of your calculations?" interposed the baron, now giving full rein to his sarcasm.

"Oh, best of brothers, how can you even imagine such a thing!" exclaimed the lady, with a deeply injured air.

He paid not the slightest heed to her cry of horror, but very quietly continued:

"I hope you have not spoken to Gabrielle on the subject"—not knowing that this had been almost a daily practice. "I do not wish her to be so soon instructed to regard herself as a rich heiress, and still less do I wish that my will and fortune be made an object of calculation by this young girl of seventeen—a thing which seems natural enough to me in another quarter."

The baroness sighed.

"You are forever and ever suspecting one. You even suspect the impulses of motherly love, which involuntarily make one anxious about the future of an only child."

"Not at all," said Raven impatiently, evidently tired out by the conversation. "You hear now that I regard these impulses as very natural, and on that account repeat to you my assurance. Since all my fortune came from my father-in-law it shall some day go to his grandchild. If (as most likely will be the case) Gabrielle marries in my lifetime, I shall provide her dowry; after my death she is, as I said before, my *sole* heiress."

The emphasis with which he brought out the last words showed the baroness that she had nothing to hope for in her own person; however, with her daughter's prospects thus secured she had nothing to fear for herself, and felt as if her highest aim in life were attained. The contempt with which the baron regarded her—hardly veiled beneath a courteous exterior—and which Gabrielle's fine instinct had detected upon the moment of their first reception, was neither felt nor heeded by her mother. She was conscious of bestowing just as little sympathy upon her brother-in-law as he upon herself, and she only yielded to necessity if she met his rudeness with extremest amiability; but the prospect of being at the head of so splendid an establishment as that of the governor, of playing a distinguished part in R— as his relation, and having access to all circles, reconciled her in some measure to this necessity.

A few minutes later, when Raven passed through the antechamber, whose window looked out on the same side, he paused for an instant and cast a fugitive look down.

That the child should have fallen to such wants and such an education!" said he softly. "How long will it be before Gabrielle is quiet like her mother, caring for nothing of dress, intrigues, and society chit-chat? a for the child!"

The chancery of the regency, to which the error now repaired, lay, as already mentioned, in the lower story of the castle. He accustomed, it is true, to dispatch most of his own study, but very often resorted to the chancery and other departments of the administration. The clerks employed were never secure against the ever sudden and unexpected apparition of their chief, whose sharp eyes never failed to detect the slightest irregularity. Whoever was entrusted with such a thing must submit whether his position was one of responsibility or subordinate, it was all one—to the strict reprimand on the part of the chief, who gave his personal supervision to everything, just as far as it was possible, and carried that iron discipline which distinguished the administration into his own bureaux as elsewhere.

The office hours had long begun, and the clerks were all in their places, when the baron entered and, slightly bowing, passed through the rooms. Some divisions he noticed only by a short, searching-glance; at others he paused, stopping in a question here, a remark there, and every now and then having a paper handed to him. His intercourse with his employés was measured but polite, and yet upon those gentlemen's faces might be read what a great deal they had of their chief's frown. As he stepped into the last apartment, an old gentleman, who was at work there alone, respectfully rose from his desk.

His figure was lean and lank, his manner stern, and his face wrinkled and very grave. His gray hair was arranged with the greatest particularity, and this same painful particularity was also betrayed in the fine black suit he wore, showing not the slightest crease or spot, like a white neckcloth of quite unusual dimensions gave to its wearer a peculiarly solemn look.

"Good-morning, dear counsellor," said the baron, with more friendliness than was at all customary with him, while at the same time he beckoned the person named to follow him to the side cabinet, where he usually held interviews with individual clerks. "I am glad that you are back again; I have really missed you during the few days of your absence."

The allic-counsellor, Moser, chief of the administrative bureau, accepted with visible satisfaction this testimony to his indispensableness.

"I have hastened my return as much as possible," replied he. "Your excellency knows that I only asked for leave of absence in order to fetch my daughter from the convent. I have already had the honor of presenting her when we met your excellency yesterday in the gallery."

"It seems to me you have left the young lady too long under spiritual direction," remarked Raven. "She already produces the expression of being a nun. I am afraid convent education has completely spoiled her."

The counsellor elevated his eyebrows and looked at his chief with an expression of blank amazement.

"How means your excellency?"

"I mean spoiled for the world," the baron corrected himself, on whose lips appeared

a scarcely perceptible smile of mockery when he observed that amazement.

"Ah, that indeed! There your excellency is right." The counsellor never let slip an opportunity of addressing his superior by his title, though he should have to repeat it three times in one sentence. "But my Agnes's mind was always averse to the world, and in a short while she will cut herself entirely loose from it."

The baron had taken up a few papers, and was glancing over them at the same time that he continued his conversation with the official, who of all others alone seemed to enjoy a large share of his confidence.

"Well, that is not exactly surprising," observed he. "If a young girl is left in a convent from her fourteenth to her seventeenth year, such a decision may be looked for. Have you given your consent to it?"

"It will be hard for me to have to give up my only child for good and all," said the counsellor solemnly; "but far be it from me to prevent her fulfilling so sacred a vocation. I have given my consent; my daughter will return to my house and the world for a few months, in order then to enter upon her novitiate in the cloister, where she has hitherto been a parlor-boarder. The gracious lady abbess wishes the very smallest appearance of constraint to be avoided."

"The lady abbess is indeed secure of her pupil," said the baron, with an irony which happily escaped his hearer. "For the rest, if it is the young lady's own purpose and desire, there is no objection to be made. I only pity you, who hoped to find in your daughter the prop of your old age, and must now resign her to the nuns."

"To heaven!" corrected the old gentleman, with a pious upward glance; "and before that a father's rights must of course give place."

"Of course. And now to business! Is there anything of significance on hand?"

"The police director's announcement——"

"I know. They are raising an incredible hue and cry over the new measures in town. They will submit. What besides?"

"The detailed report already bespoken for the ministry. Whom has your excellency appointed to make it?"

Raven reflected for a moment.

"Assessor Winterfeld."

"Assessor Winterfeld?" repeated the counsellor in a very drawling tone.

"Yes; I want to give him an opportunity of distinguishing himself, or at least attracting notice. In spite of his youth, he is one of the cleverest, most capable clerks."

"But not loyal, your excellency, not at all loyal enough. He has an outspoken, liberal tendency, and inclines to the opposition which now——"

"So do all the younger clerks," interposed the baron. "Those gentlemen are all improvers of the world, and deem it a mark of character to oppose right and left; but that yields to promotion. When one gains a seat in the council nothing more is heard of such a thing, and Assessor Winterfeld will form no exception to the rule."

The counsellor thoughtfully shook his head.

"As to his capabilities and personal attributes, I agree perfectly with your excellency in the opinion you entertain of him, but things have come to my ears about the assessor—things which betoken the highest disloyalty. It is certain, alas! that on occasion of his recent leave of absence he formed most suspicious

connections in Switzerland, and had very familiar intercourse with certain demagogues and revolutionists."

"I do not believe it," said the baron with decision. "Winterfeld is not the man so uselessly and aimlessly to imperil his whole future; he is not by any means one of those extravagant natures for whom such temptations would have their danger. The matter admits of a different explanation I suppose. I shall look into it. With regard to that report, it will remain as I had fixed it. Be so good as to call the assessor to me!"

The counsellor went, and a few minutes afterwards George Winterfeld entered. The young officer knew that the commission now entrusted to him was meant to distinguish him above his fellows, but this open preference seemed rather to oppress than please him. He received his chief's instructions with quiet attention. The brief pithy statements of the latter were met by the fullest intelligence on the side of the other, single hints which he deemed needful by the quickest apprehension, and the few but pertinent remarks of the young man showed his perfect familiarity with the subject committed to him. Raven had too often to contend with the stupidity and incapacity of his clerks not to be sensible of the pleasantness of being understood in a few words, where otherwise he would have been obliged to descend into full explanations; he was obviously gratified.

The affair was dispatched in a comparatively short while, and George, who already held in his hand a paper of memoranda made by his chief, was awaiting a sign of dismissal.

"One thing more," said the baron without altering the quiet conversational tone in which he had hitherto been speaking; "you passed the vacation you took a few weeks ago in Switzerland, did you not?"

"Yes, your excellency!"

"It is certified that you had sought out, or at least entered into connections there, not at all comfortable with your duties as a government officer. What is the meaning of the report?"

The baron's glance—so dreaded by his underlings—rested with all its sharpness upon the young officer, who, however, manifested neither alarm nor embarrassment.

"I did seek out a university friend at Z——," he answered quietly, "and, in response to his cordial, repeated invitation, stayed at the house of his father, who is certainly a political refugee."

Raven frowned.

"That was a piece of indiscretion which I should have expected least of all from you. You must admit yourself that such a visit was calculated to compromise you in the eyes of lookers-on."

"It was a friendly visit, nothing more. I can give you my word for it that it had not the remotest reference to politics; in short, a purely private affair."

"Never mind, you have to pay regard to your position. Friendship for the son of a man politically compromised might assuredly be unprejudicial, although hardly a recommendation for advancement in your career; but intercourse with the father and a sojourn at his house should have been avoided under any circumstances. What is the name of the man you speak of?"

"Dr. Rudolph Brunnow."

Firmly and clearly the name fell from George's lips, and now it was he who fixedly regarded his chief's countenance. He saw an irre-

pressible quivering of the muscles as though he had been struck with pain, while a sudden pallor overspread the rigid features, and the lips were tightly compressed, but all this came and went with lightning-like rapidity. In the very next minute the self-control of the man was restored, a quality which continually enabled him to present an unmoved countenance to all about him, and one to them impenetrable.

"Rudolph Brunnow—indeed?" repeated he slowly.

"I know not whether your excellency is acquainted with the name?" George ventured to ask; but in a moment repented of his precipitancy. The baron's eyes met his, or rather, as Gabrielle was accustomed to say, pierced them through, as though they would read the most secret thoughts of the soul. A sinister, threatening query lurked in that glance, warning the young man not to go one step farther; he had the feeling of standing on the verge of an abyss.

"You are an intimate friend of Dr. Brunnow's son, are you?" began the baron after a second's pause, without noticing the last question. "And of the father, too, then?"

"I have only just made his acquaintance; and, in spite of much bitterness and asperity, found his character a thoroughly estimable one, which commanded my full sympathy."

"You would do better not to express it so openly," said Raven in an icy tone. "You are the officer of a State which has, once for all, broken its staff over such personages, and still sternly condemns them. You cannot, dare not, hold confidential intercourse with those who openly belong to the ranks of its enemies. Your station imposes duties upon you before which such like drawings of friendship and sentiment must retire. Mark that, assessor."

George was silent; he understood the threat lurking beneath that icy tranquillity. It was not the officer who was really concerned here, but the possessor of a secret which Baron von Raven fancied to have been long since buried in a forgotten past, until it now so suddenly rose up to confront him before his very eyes. At all events the recollection of it could not overpower the baron longer than for an instant; and now, when he arose and waived a dismissal with his hand, the same old, inaccessible pride was visible in his demeanor.

"You are now warned. What has happened up to this time may pass for thoughtlessness; what you do in the future is done at your peril."

George bowed in silence and left the apartment. He felt again, as so often before, that Dr. Brunnow had been right when he warned him against the demoniacal power of his quondam friend. The young man, with his high sense of honor and his pure principles, after that significant revelation had believed himself justified in despising from the bottom of his heart the traitor to his friend and his own convictions; but this he could no longer adhere to when he came again within the charmed circle of his mighty influence. Contempt would not hold its own before those eyes, which so authoritatively claimed obedience and respect; it seemed to glide away before the man who so proudly held his guilty head aloft, as though he recognized no judge above himself. However little George was imposed upon by the high station and commanding air of his superior, yet he could not withhold homage from his intellectual pre-eminence. And yet he knew that, earlier or

later, there must ensue for him a bitter conflict with the baron, who held in his hands, together with the decision of Gabrielle's fate, his own life-long happiness. The secret could not be kept forever, and what then? Before the young man's eyes arose the image of his beloved, who had been since yesterday sheltered by the same roof, without it having been possible for him even to catch a glimpse of her; and beside her form, that stern, inexorable face, which he had just left. Now for the first time he suspected how hard would be the battle whereby he must win his love and happiness.

CHAPTER IV.

.. The Fountain finds a Protecting Nymph.

A few weeks had elapsed. The Baroness Harder and her daughter had paid and received the visits required for the establishment of social intercourse; and the former remarked with satisfaction the great respect and attention shown her everywhere on the governor's account. Yet more was she gratified by the discovery that her brother-in-law actually desired nothing more of her than the representation of his house; none of those burdensome and unpleasant duties were exacted from her such as she had dreaded at first. Care and responsibility for the great, strictly regulated establishment rested now, as before, in the hands of an old major-domo, who had already for long years held this office, arranging and ordering everything, while he only rendered an account of his stewardship to the master himself. The baron had probably looked too narrowly into his sister-in-law's mode of housekeeping at her city residence to be disposed to allow her any independence of action in this regard. She represented the lady of the house in society, but was in reality only a guest of the same. Any other woman would have felt the position in which she was thereby forced to stand as humiliating; but the baroness was as far from having any thirst for dominion as sense of duty; she was too superficial not to be devoid of both. Her situation had shaped itself far more pleasantly than she had dared to hope after the catastrophe which had followed her husband's death. She lived with her daughter in superb style; the baron had secured to her quite an adequate sum for her personal expenditures; Gabrielle was his acknowledged heiress. Already she was finding quite bearable the restraint which living together unavoidably entailed.

Gabrielle, too, had quickly grown familiar with her new surroundings. The elegance and grandeur of the Raven establishment, the painful punctuality and strict formality which everywhere prevailed, the unqualified respect shown by the servants, for whom the master's will was law—all this impressed the young lady as much as it surprised her. It stood out in sharpest contrast to the management of her father's household in the capital, where the greatest disorder ruled side by side with the greatest splendor, where the servants were suffered to be as unfaithful and impertinent as possible, and home-life was swallowed up in the chase after amusements. Afterwards, when the burden of debt accumulated and embarrassments grew more stringent, had followed most violent and unloving scenes between the baron and his wife, in which each reproached the other with extravagance, without, however, putting any check to it. Only too often had their half-grown daughter been a witness of such scenes. At once spoiled and

neglected by her parents, who liked well enough to show off their pretty child, but otherwise gave themselves very little concern about her, she was wanting in any serious aim of life. Even the events of the last year—her father's death and the speedily ensuing loss of fortune—had passed almost without a trace over the head of the young girl, who, in her careless levity, had no susceptibility for pain. But still Gabrielle possessed judgment enough to perceive that in the house of "the upstart" things were conducted in a much more elegant and aristocratic style than in that of her parents, and often enough vexed her mother with remarks upon this point.

(To be continued.)

LETTER FROM MEXICO.

Addressed by a layman of New England to his brother in California.

MEXICO, July 27th, 1878.

MY DEAR BROTHER: You will recollect that, in writing to you from Boston last Spring, I mentioned the fact of my having formed the acquaintance there of the Rev. Henry C. Riley, from Mexico, and my having through him and through other sources become greatly interested in the work of the Mexican Church. I was therefore prepared to find some earnest work here, but I was in nowise prepared for what has come to my knowledge since my arrival.

The earnest, devoted, persistent, nonretaliative spirit of this little national Episcopal Church carries one most forcibly back to the history of the primitive Christians at Rome.

Could you be here but for a short time you would be astonished as I have been at the rarely seen, and therefore strangely beautiful, Christlike spirit with which they have met the terrible persecutions they have passed and are still passing through; the wonderful progress they have made in the establishment of their Church; and, in the light of this latter fact, their wonderful poverty.

In 1864, as a culmination or moral fruition of these the gropings in the twilight which heralded the coming of a brighter day for Mexico, Francisco Aguilar, a Roman Catholic priest of wide repute, stepped out completely from the pale of Romanism and declared himself the champion of an open Bible and the pure, untrammelled Gospel of Christ, and became the founder of what is now thoroughly organized and bears the title of the "Mexican Branch of the Church Catholic of our Lord Jesus Christ."

I beg you will specially notice five important facts connected with and characterizing the work of Aguilar, which I have elicited from several interesting conversations I have had with the Rev. Mr. Hernandez, Bishop-elect of the Diocese of Cuernavaca, Morales, who was an intimate friend and co-worker of his.

1st. A desire to circulate the Bible widely and to put it into the hands of every one to search for themselves; in pursuance of which, with the assistance of a friend, he translated from the French of Boucher a work on "The Right of Humanity to Read the Bible."

2d. The establishment of regular religious services in which nothing was allowed but that which was in conformity with the most certain warrant of Holy Scripture.

3d. The formation and constant use of a liturgy which was in some measure formed from a Prayer Book of the Church of England.

a. A long-continued and persistent effort on over a Roman Catholic bishop, so as to serve the historic episcopate.

a. A desire to establish a Mexican Church should be a continuation in Mexico, as far as possible, of the primitive Christian Church.

said at the commencement of my letter the history of these people reminded one of the early Christians at Rome. We have the same simple, childlike faith, and at the same time the same unwavering firmness and strength, strong as the Rock of Ages on which is founded.

the persecutions they have suffered from the Romanists have been most fearful, and yet, beside the murdered bodies of husband and wife, relative or friend, there have been only uplifted eyes and hands towards the great throne of Him who has spoken and we feel is still speaking to them as never in spake; and upborne on the patient, bleeding hands, and in anguish from the turned heavenward, fixed in faith and added with tears; and out from the heart, torn and throbbing in the full tide of its agony, to be laid in sacrifice on the altar of Christ's own love, there ascends, taken by sobs that rend the soul, only a prayer—a prayer that is prayed as only a Christian in the dear Lord's strength can pray for those who despitefully use and persecute him—"Thy will be done;" "Father, forgive them, for they know not what they do." In no instance, so far, in the history of this Church has there been a solitary example of retaliation, or anything like the spirit of revenge; but, on the contrary, they have united in pleading for the lives of the murderers of their dear ones; and in one instance that I saw of, that of a man who fell under thirty-three stabs of the assassins' knives, under protection of the chief judge of the town, the murdered family are leading a continued, persistent siege against the blood-guilty judge to bring him to the feet of Christ.

In the town of Joquicingo, a few days' journey from the capital, a young man by the name of Emilio Valdez learned to read and receive the Bible, and imparted the light he had found to his family and friends. He was one morning by the wayside "sewed with stabs," to use a Spanish phrase. The murderers were caught, and the family and friends of the victim joined in a petition to the authorities that they be set free; and they were pardoned at their instance. Did it stop here—reading there, or the progress of their little native church? No, they proved by word and by deed that Jesus Christ himself is their chief corner-stone; that in Him was the unity of their faith, their bond of peace, and their righteousness of life. As a result, they have now a fine little church of their own, just completed, which will seat six hundred, and in the building of which even the women and children joined in toiling from month to month until its completion. Most of the townspeople belong to it, and, as it is a small town, the Roman Catholic priest has been obliged to evacuate the place for lack of occupation.

When you take into consideration the intense nature of these people—their naturally fierce, burning, revengeful passions, and their education for ages in the school of ignorance, superstition, bloodshed, and retaliation—there comes to your sense the impression of a moral force, unearthly in its grandeur and sublimity, which spontaneously draws your heart upward

in ascription to Him in whom rests the strength of the everlasting hills.

In the name of the Church militant on earth, as the bride of our blessed Master, who died that we might live, what are the Churchmen of England and America about, that they do not seem to be awake to the incalculable opportunities to help on a work which, with very slight assistance, would sweep through this land with the power of an omnipotent breath? that they are so blind to the dear bleeding hands of this their younger sister, stretched out towards them in a tearful, mute beseeching, in her direful need of the very crumbs that fall from their table?

The Spanish-speaking people number some 50,000,000. The Mexican Episcopal Church numbers over 3,000 communicants, and is as the keystone to the arch in the work of the evangelization of the Spanish American countries; and the small sum of \$25,000 per annum which they ask for general missionary work has not been granted!

In view of the grand, glorious work which has been and is being done here by this little Church, as I said in the beginning of my letter, it is a marvel of poverty. Amidst bribes and corruptions on every hand from Romanists and others; amidst offers of lucrative situations in government employ; tempted many times to abjure their faith by the cries of their children for bread; deprived of employment, outcast of society, persecuted with all the diabolical subtlety of Romish ingenuity, it has pressed forward with an unwavering firmness, the mystery of which is enfolded alone in the arms of an infinite strength.

The largest pittance given to any minister, or even bishop-elect, in its communion (for as yet they have no consecrated bishop) is \$40 per month; and one of these poor brave fellows, whom I know personally—a man whose education and abilities fit him for any society in the world, and which would make him famous in the American or English Church—barely succeeds in keeping a wife and child from want, and went about for many dreary months too poor to keep the shreds of his garments from showing the strength of his faith and the debility of his pocket. Tears do not come to my eyes easily, but sitting under the preaching of this noble soul, Tomás Valdespino, they start more often than not as I listen to his touching portrayals and eloquent appeals, with the flowing accents of the Castilian tongue, in behalf of the love, self-sacrifice, and immortal sufferings of our crucified Redeemer.

Another one, an old man, formerly a "comandante" in the army, and who has been offered by the government, in reward for his services, a position in the custom-house at a large salary, prefers poverty and his ministry, and manages in some way, I can't imagine how, to keep body and soul together for himself, wife, and child on \$25 per month from the Church.

A strong advantage which this our sister Church has is that by having proved in all her history the truly primitive humility, endurance, and trust of her Christianity, and that she is imbued with the Christian doctrine of loyalty to the civil power, she has won the favor of many in the government, and is looked upon with increasing favor and larger confidence. The nation is signally ripe for religious work, and particularly for religious work of native origin and native growth moving in the progress and perfection of a national Church. All missionary effort from

abroad is looked upon both by government and people with the most intense jealousy; and because this is a strictly national Church, of origin and growth purely native, . . . it stands apart from their prejudices, and the sweet refreshing dews from God's holy mountain find a glorious opportunity to fall silently and unobstructedly into the sinful, passion-darkened valleys of their hearts, ushering in a glorious morn that shall cause to bud forth the germs of all better things, and draw them heavenward beneath the full sunlight of a purer faith.

O ye people of the Anglican Church on both sides of the water, as ye hold yourselves responsible to God as the stewards of the Faith, see ye to it that the imploring hands of this your dear needy sister—still pure, still unsullied, still untainted by any wavering or giving in to the terrible temptations of her dire necessity; hands that are held out to you because there is no one else to hold them out to—see ye to it that ye pass them not by in coldness and neglect, but grasp them! Grasp them quickly in your own broad palms! Ah! the poor little hands are cold and thin with long beseeching, and watching and waiting. And see! they are wet too with the tears that have fallen on them from the eyes that are yearningly lifted to yours. Quick then! Quick! If you feel any of the movings of the warm overwhelming love of Christ in your hearts, grasp the hands and let them feel the warm sympathetic pulsations of all the full tide of Divine love you can crowd into it; and I conjure you by all the height and depth of the meaning of that love of the blessed Master by which we are saved, let the hands finally close on something of more use than mere emotions too. And when at last, clothed and warmed at the fireside of your loving faith, ye have taken in and recognized this your sister, ye shall find that ye are indeed in God's own house; that the Lord's own table is spread out before you; and reverently, with the peace which passeth understanding, shall ye kneel and, joining in the memorial of redeeming sacrifice, partake together of the bread and wine of a common redemption by faith with thanksgiving.

SOCIETY AND ITS SAFETY.*

What are we compelled to acknowledge as no unfaithful picture of the moral, social, and political condition of our people? Would it be in contravention of either truth or a sober and thoughtful patriotism were I to say that, as a people, we are becoming insensible to our superabounding blessings, unfaithful to our political trusts, ready to adopt any heresy of the day, and, as a necessary consequence, preparing, at no distant period, to reenact the gigantic tragedy of the "decline and fall" of a nation once more rich and powerful than our own?

Is it asked in what lies this unfaithfulness to our best interests, and this blindness to coming danger? See it in the mad hurry of our men of business; in an insane and universal spirit of speculation; and an insatiable greed for riches in every rank and occupation of life. See it in the rapid increase of murder and violence, and in defalcations and embezzlements without number. See it in the alarming and widely-spreading antagonism of labor and capital; in the army of

* From the address delivered before the Board of Trustees of the University of the South, by the Bishop of Mississippi.

tramps, scattered now along our roadsides, but ready, at a concerted signal, to combine for the overthrow of law, the destruction of vested rights, and the despoiling of every one who dares either to inherit wealth or enjoy it as the reward of his own labors. See it again in the corruption of the ballot-box, in the bribery of witnesses, the trickery of politicians, and the unblushing libertinism of our nation's capital. See it in the "strikes" that but yesterday, and in the very heart of our country, not only put a stop to the factory and the forge, but drove the honest laborer from his work, broke up the highways of commerce and travel, and made a people stand in fearful expectancy of that watchword of the communist, "Liberty, Fraternity, and Equality," which are but milder terms for pillage, ravishment, and death. See it in the hundreds of thousands of Rome's most ignorant and bigoted followers yearly spawned upon our shores. See it in the wily arts of her Jesuits to gain the ear of our politicians. See it in the favor already shown to them by timid legislators. See it (alas that I am constrained to add!) in the alarming and persevering *advances* made by some of our clergy in aping the sensual and superfluous ritual of an anti-Catholic Church, and in their venturesome approaches towards her unquestionable idolatry. See it again in the frequent repudiation of lawful contracts, in the consequent destruction of confidence in commercial life, and the alarming growth of the socialistic spirit which has its root in the darkest corner of the unrenowned heart, which put forth its buddings in the days of Watt Tyler, and for our warning bore its ripened fruit in the blood-washed streets of Paris.

Let us next glance at the present state of society, or, in other words, the prevailing manners of the day. If in any one thing the social condition of a people may most confidently be set down either for good or for evil, it is in the character of their women, and in the habitual intercourse of the sexes. That intercourse, when conducted with becoming purity and a deferential regard to the relations and positions of each, is the great sweetener of life, and should therefore be guarded with more than vestal watchfulness. But it requires no microscopic eye to see in some quarters a degenerating tendency in this respect. Without summoning before you such finished examples as what is called the "girl of the period," or the "boy of the incipient mustache," let us ask ourselves if in the fashionable dances of the day there is no temptation to evil, nothing bordering on indecent freedom; and if in the unrestrained intercourse of the young there is not sometimes too much of the "free and easy," the "give and take," the provoking banter, the aggressive remark with sharp rejoinder,—in a word, the "rough and tumble" of attack and repulse—a game that smacks of the camp as much as of the parlor? How much to be preferred is that delicate refinement of manner which is ever mindful of time and place, and which, by respecting itself, exacts a like tribute from others; a refinement which may, with truth, be called "the outward and visible sign of an inward and spiritual grace," derived from a far higher source than the lessons of a dancing master, the elaborate code of a Chesterfield, or the stately example of a Sir Charles Grandison. This polish of heart reflects its brightness on every circle which it enters; and, like the solar ray, absorbs what is good in others merely to return it in

increased purity and with the refreshing influence of the rain and the dew. It was this refinement of soul that entitled our great-grandmothers, starched and formal though they may have been, to be addressed as "*Lady A.*," or "*Madam B.*" instead of the familiar, ambiguous, and nowadays title of "*Mistress So-and-So.*" And it was that same high-toned, self-respecting spirit that in times past won our fathers that "*Grand old name of GENTLEMAN.*"

After glancing at that picture, now look at this. See a female band whom we blush to acknowledge as our countrywomen, traversing the land as public lecturers; crowding the halls and lobbies of congress; vociferously demanding the right of suffrage; claiming equality, in every way, with the other sex; mounting the political rostrum; and even usurping the pulpit for the publication of their blasphemies. Not without justice have these disgracers of their sex been styled a "shrieking sisterhood"—for they seem to be combined for the purpose of crying down those well-admitted distinctions of social life which, after long years of servitude and neglect, have given to woman the right to reign in the affections of the ruder sex, but not to mingle in their politics, or to legislate for their benefit. Where the unseemly ambition of these viragos is to stop no one can tell. Who need be surprised at one day seeing them first in the innocent enjoyment of climbing a "May-pole," or heading a charge of cavalry? If ever this unfeminine madness should meet with the least toleration on our Southern soil, farewell, a long farewell, to the purity and sanctity of our social life!

If we turn now from this disgusting spectacle to look at the religious belief of the day, we see, and not without fear, a growing tendency to atheism, rationalism, and scepticism in their various forms. The good old scriptural belief in God the Father, God the Son, God the Holy Ghost, and in a Providence divinely directing this world of ours, is now expected to give place to a more modern and more rational creed. "We believe," say these political economists and would-be spiritual reformers, "we believe in Lucretius, in Jeremy Bentham, and in John Stuart Mill. We bow to nothing but the omnipotence of Reason. We believe in progress and civilization. We believe in the will of the majority, and that the voice of the people should be the voice of God. We believe that government was intended for the *material* good of a people only. We believe in evolution, in natural selection, in a school without a Bible, in a self-made world, and in a universe able to take care of itself. But, above all and before all, we believe, if we believe at all, in the truth of our own theories." Alas! how vain is it to expect that, in this day of spiritual enlightenment, any state or society can long exist or prosper that thus thrusts the world's Governor from His throne in order to make way for its own puny inventions. Is our country to give no heed to the warning voice of the past? Are we to repeat to coming ages the lesson to be learned from prostrate Rome? Whence came the mournful overthrow of the colossal empire? Not from the sword of Brennus or of Attila, but from her own corruption, her wealth, her extravagance, her civil wars, her rival factions, her widespread domain, and the large admission of foreign elements into her population. As her rod of empire was extended first over one people and then another, her adopted citizens came to outnumber

her native-born sons, until the grandeur of first dominion, compared by the Prophet Daniel to an image whose "head and breasts were of fine gold and silver," terminated like the feet of that same image, in a debasing mixture of "iron and clay." Is there here no resemblance to the condition of our country and to the times in which we live? God grant that our statesmen may take warning ere it be too late!

Another attempted change in the religious belief of our people is one which reminds us somewhat of the temptation in Eden; when, in direct contradiction to the threatened death of the offender, the serpent said to our first mother, "Thou shalt not surely die." For the last three centuries the Creed of the Church has been disfigured by an admixture of the grim theology of Augustine and Calvin. Now it is being made attractive by the more inviting doctrine of universal salvation, or, as it has sentimentally been called, "eternal hope." From the belief that the door of heaven is open only to a select few, the minds of many religionists are swinging round to the theory of no hell, no devil, no judgment-day, no hereafter. Oh, if we could only bring ourselves to disbelieve the reasonable and scriptural truths taught us in the nursery, in the Catechism, and in the church, how heartily would we wish, for the sake of these self-deceivers, that their manufactured faith *might be true!* With regard to these and other debated questions of the day, let it be understood that we would not silence them if we could. A spirit of earnest inquiry is ever to be hailed as a legitimate and ready pathway to knowledge. The sharpest contention of opposing theories is better than mental stagnation. The indolent *lazzaroni*, as they bask in an Italian sun, receive with unquestioning faith the legends of their priests. We glory in a reformed, or rather Catholic Faith, which shrinks from no scrutiny, and fears not the probe of reason, however deeply it may penetrate. Let men contend in argument, if they will, over the whole field of nature and revelation. During the stormy strife a few unstable souls may be "carried away by some wind of doctrine," but the many will stand more firm in the Faith; the atmosphere of doubt will be cleared of its mists, and the bright shining of truth come in as the sun after the rain.

Now, what lessons are we to learn from this array of evils set before us? I need not recapitulate them, nor exaggerate the danger with which they threaten us. Although the cloud in our horizon may, at this moment, seem no bigger than a man's hand, the day may not be distant when, with gathered forces, it shall break upon the land, as the rushing tempest, sparing nothing in its path. If our people do not soon awake to the daily increasing dangers, a cry, like that of old, "The ark of God is taken!" may arouse them when too late, to see all law and order trampled under the foot of the mob, and life, liberty, and property lying at the mercy of a viperous brood of atheists and aliens, whom we have too incautiously welcomed and suicidally cherished.

Now if a remedy is to be found for these various evils, social, religious, and political, it must be in the general practice of economy and frugality—in an increased interest on the part of the more intelligent and wealthy, in the welfare and improvement of the poor and the ignorant within their reach, in the exhibition of a becoming sympathy in their distress-

ad in teaching them how to help them-
selves. It must be in a more general and ear-
nest preaching of the Cross, and a more careful
training of the young. The good old fashion
of morning and evening prayer in the family
must be heard again in every house. The
catechising in the church, which the
day-school has virtually set aside, must
be restored to its primitive rights. The
studies must be more generally studied
and circulated; and the poor taught and en-
couraged to read them. The educated and
able should help to provide schools for
instruction of the laboring classes; and by
periodically visiting these schools, show a
personal interest in their advancement. Thus
the children of the poor, though not taught
directly by the mouths of their more favored
neighbors, will learn from such sympathy
association to lift themselves into a higher
and purer life.

As the stained web, that whitens in the sun,
Grows pure by being purely shone upon."

CHILDREN'S DEPARTMENT.

SUNDAY EVENINGS WITH THE CHILDREN.

Thirty-fifth Evening.

BY ALEXANDER MACLEOD, D.D.

Last Sunday I told you some things in the
first half of Nicholas Herman's life; and by
that means he was brought to serious thought
about his soul and to God. I have now to
tell you of the wonderful life he led in the
second half of his years, and how those years
were the happiest of his life.

The first thing in Herman which helped
him to live a life so happy was the lesson he
learned in his boyhood, when he stood before
the leafless tree. A thought entered his soul
that day which never left him. It was the
thought that God is everywhere present. It
was a very tiny thought for him at the first,
a mere little seed of thought. But when the
Holy Spirit took him in after-years and set
him before the tree on which the Lord Jesus
died, the thought grew and spread and filled
his whole soul. He saw then that if God
must be present to cover a dead tree with
leaves and fruit, He must much more be pres-
ent when a dead soul, like his own, was to be
brought into a living one. A strong feeling
took possession of him that he was always
in the presence of God, and a feeling not less
strong that it was his duty continually to re-
member that fact. And to this duty he set
himself. Day by day, and every hour of the
day, he said to his soul: "Soul, thou art in
the presence of God thy King." At the
beginning of his religious life he spent the
hours appointed for private prayer in forming
the habit of remembering this presence. He
strengthened the habit by thinking often of
God's goodness and mercy and nearness. His
business took his soul away from the
thought for a little, he sought a fresh remem-
berance of it from God. At length it came to
be natural to him to feel that he was every-
where in the Divine presence. He was so
conscious of this feeling that his prayers were
often conversations with one who was in the
room with him; and sometimes like a
full sense of that presence, as if his soul
were telling its wants by simply looking into
the face of God. At such times he was in-
sensible to everything but the love of God.
His highest joy was to feel himself in the

presence of that love. It was a joy so sweet,
that he likened it to the joy of an infant at its
mother's breast. Indeed, he seemed to him-
self sometimes to be just an infant drinking
happiness out of the bosom of God, so inex-
pressible was the sweetness he tasted in the
presence of his Lord.

Another thing in Nicholas which made his
life a happy one was his putting God's will
always before his own.

He had set his heart on being like the
Friend in whose presence he so much loved to
be. And he had learned that the nearest and
best way to this likeness was to let this Divine
Friend rule him in everything. So he placed
himself altogether under the will of God. He
gave up everything to God, that God might be
everything in his life. He gave himself. He
gave body and soul. He gave will and wish.
He kept nothing back.

It was not easy to do this at first. But he
prayed for help. And all difficulty came to
an end. And it became both easy and pleas-
ant, until at last, next to the joy of being in
the presence of his Divine Friend, was the joy
of giving up everything for that Friend's sake.
His life, after that, was a life of obedience
to God. At every step in life, and in all
things—in things small as well as great—in
things painful as well as pleasant, he said to
God, "Thy will, and not mine, be done." He
liked to remember how much God had
given up for him. He liked to fill his soul
with the thought that Jesus gave His life to
redeem him. And he looked upon himself,
in consequence, as one that belonged to God.
"I am not my own, but God's," he said.
"And I will think no thought, I will speak
no word, I will do no act except as God
allows me."

The third thing I will mention in the hap-
piness of Nicholas was the close connection he
kept up between his religion and his daily
tasks. He took his religion with him into the
kitchen. He could not bear the error of
some, that religion was only for the church
and for religious meetings. Religion and
business with Nicholas were not two things,
but one. He did all the work of a cook as
the servant of God and out of love to God.
And in the very humblest part of his duties
he tried to give pleasure to God. Like the
apostle, who said, "Whether ye eat or drink,
or whatsoever ye do, do all to the glory of
God," Nicholas felt that whether he was cook-
ing in the kitchen, or worshipping in a
church, he had all the same to glorify God.
And this was the more beautiful in him
because naturally he did not like the work of
the kitchen. But he put his dislike of the
work aside and did it joyfully out of love to
God. He began every part of his duties with
silent prayer. As the work went forward he
would lift up his heart again in prayer. And
when it was finished he would give thanks to
God for helping him. Or, if he had failed, he
would ask God to pardon him. In this way
his distasteful work became a joy to him and
easy. And it was so mixed up with prayer
that his soul was more united to God amid
the tasks of the kitchen than when he was in
his private room.

Nicholas believed that a holy life did not
depend upon finding some high and heavenly
kind of work to do; but in doing common
work, the work of every day, for the love of
God. It is a holy life, he held, to do for
God's sake the things we commonly do for
our own. He put great stress on the doing
of little things to God. He used often to say

that Christians ought never to weary in doing
little services for His sake. "It is not the
greatness of the work which God regards," he
would say; "it is the love with which it is
performed."

A friend who saw him at his work in the
kitchen has borne witness how truly it was
work for God. "His very countenance was
edifying. There was such a sweet and calm de-
votion appearing in it as could not fail to affect
the beholder. In the greatest hurry he still
preserved his heavenly-mindedness. He was
never hasty nor loitering, but did each thing
in its season, with an even, uninterrupted com-
posure and tranquillity of spirit."

Nicholas himself said: "The time of busi-
ness does not with me differ from the time of
prayer; and in the noise and clatter of my
kitchen, while several persons are at the same
time calling for different things, I possess God
in as great tranquillity as if I were upon my
knees at the blessed sacrament."

There were many other things in this life
which I should be glad to tell about, but I
must content myself with one more.

Nicholas had such perfect faith in God that
when he brought any difficulty before Him in
prayer, when he came with some burden, or
sorrow, or care, he really left it with God.
After laying it on God he did not suffer it to
trouble him more. And it was the same with
his sins. When he had once asked God to
forgive him for some particular sin, he left
the sin with God, and believed that he was
forgiven, and went on to do the next duty on
his path. In this way he had an almost un-
broken peace and joy of mind.

To people who came to ask him about their
souls he was accustomed to say: "Keep the
thought of the presence of God ever in your
hearts, and give yourselves entirely to the
study of His love. The more you know of
His love, the more you will wish to know;
and the greater your knowledge is, so much
deeper will be your love, and so much greater
your desire to be continually in His company.
Cast everything out of your hearts, that God
may have the whole room to Himself. And
when God has taken up His abode there,
trust Him in everything to the end of your
lives."

Writing some advices of this sort when he
was about eighty years of age, he added, "I
hope from God's mercy the favor to see Him
in a few days." And within a few days he
went home to be with God forever.

HOW JENNY CAME BACK TO HER FATHER.

BY THE AUTHOR OF "VIRGLIA," ETC.

CHAPTER II.

In one of the narrowest and most wretched
of all the wretched streets of this great city
in which our Maggie lived, in a small room
high up in a tenement house, sat a woman
sewing busily—a young woman, whose wan
face looked paler and sadder as she bent over
the gay, rich dress spread out on her lap.
Stitch! stitch! stitch! the seams before her
were long, but she finished them quickly.
Once or twice she looked out of the window,
and then stitched away so rapidly that you
could scarcely see her fingers as they flew
along the seam; for the waning light without
grew fainter each moment, warning her that
the long Summer day was near its close, and
the beautiful dress must be completed and
taken home that evening. At last the final

stitch was set, and the woman rose, and with a sigh of relief laid her work on the bed, then looked about for a paper in which to wrap it. As she spread out a newspaper before her, smoothing out its creases, a name on one of the columns caught her eye. A quick flush overspread her face, and stooping down she read these words: "If Jenny Collins will call at — she will hear something to her advantage."

"What could I hear to my advantage?" she murmured bitterly. "Who cares for me, now that he's gone? and like enough there are more Jenny Collinses in the world than one. This paper's more than a week old too; some Jenny Collins has turned up before this." Yet she paused to cut the printed lines out of the paper before she folded her work in it, and carefully laid the slip in an old worn book on the table. Returning from her long walk that evening, the sewing woman stopped at the store at the corner of the street where tobacco, cigars, and other luxuries of the poorer sort were sold, and where newspapers always hung in the window, and asked for a certain daily paper. The man stared as he handed it to her across the counter, wondering if poor Jane Gray—for that was the name by which this quiet young woman was known in the street—were crazy or turning politician, and watched her as she turned to leave the store, with a brisker step than usual.

"I must see if that notice is still in the paper," she said, as she hastened along the squalid street, where the lights streaming from open cavern doors, and the breath of many people and many sewers made the July night hot and unrefreshing; while above it all the quiet stars looked down; and beyond it all the peaceful country-side lay wrapped in sweet and dewy slumber, where one heart hoped and prayed and waited for the return of this sad and lonely woman, who hastened along the noisy street, knowing nothing of the loving thoughts that were reaching out toward her. The hard lines in her weary face would have softened could she have heard Maggie's prayer, whispered that moment at her mother's knee, "God bless my friend's little girl and send her back to him."

CHAPTER III.

When Maggie saw her prisoner come into the yard, one day, dressed in a nice suit of clothes that Mr. Borden had sent him, she was delighted, and clapped her hands for joy; but when he said good-by to her and her father, and walked away, and she saw the great gates of the prison open and then slowly close after him, a sense of loss and loneliness came over her, such as she had never known in all her short, happy life. Running to her mother's side and hiding her face in her dress, she cried as if her heart would break, only listening to words of comfort when her mother promised her that some day she should go out to Mr. Borden's farm and see her prisoner.

"You must not call him your prisoner, any more," added Mrs. Wright, "for he is not a prisoner now. You may call him your friend if you choose."

"Yes, for he is my friend," said Maggie, drying her eyes, "and I'm glad he's not a prisoner any more."

One day in July, when the yellow harvest was ripening all over the land, Maggie and Curly went out with kind Mr. Borden to spend a long happy day in the country. How glad her friend was to see her, and, after she was tired sitting under the trees watching the

reapers in the harvest field, how pleasant it was to ramble with him through the old garden and fine orchard, where the early golden apples hung so temptingly above her head and seemed ready to drop into her mouth. So many flowers and so many apples did they gather for Maggie to take home to her mother that Mr. Borden said he would have to get a wagon to carry her and her plunder back to the city.

Once, when she flew away from his side to catch a butterfly, and came back without it, Collins laughed so heartily that Maggie looked up into his face and said:

"I think you're more happier here than you were at——" somehow she did not quite like to speak of the prison to him, and stopping a moment for word, said, "at the old place."

"I am happier," said Collins, smiling at the child's fine feeling. "There is only one thing that troubles me here."

"I know," said Maggie, nodding her head; "it's because you don't find your little girl. Do you ask God to send her back to you?"

"Yes, very often."

"Then I'm sure she'll come." And seeing Mr. Borden approaching, she ran to meet him, saying: "Don't you think my friend's little girl will come back soon?"

"Yes, Maggie, I have a letter in my pocket which tells me that they—some of my friends who are looking for her—think she is found. The person they speak of is a seamstress, who has for years led an honest, useful life."

"Thank God for that!" said Collins in a low voice.

"Then she isn't a little girl," said Maggie in a rather disappointed tone.

"No, a woman who will be a help and comfort to her father." Then, turning to Collins, he said, "A person has just come out from town who thinks she can tell you something about your daughter."

Maggie now noticed a woman standing by the orchard fence, who, on a motion from Mr. Borden, came forward, at first quickly, then slowly, as if hesitating, until she paused altogether a short distance from the little group, and, throwing off her bonnet, stood where the flickering sunlight came through the green apple-boughs and fell on her brown hair, and lit up her wan face to something like youthful bloom. Maggie's round blue eyes were fixed on her intently, while she held Curly with both hands to keep him from flying at her, as he always did at strangers; and Collins, turning to her, said eagerly:

"So you think you know something of my girl, my girl Jenny?"

At the sound of his voice the woman looked up, and a half smile flitted across her face as she said:

"Yes, I know all about——"

"I'd know that smile all the world over, and it's your mother's own look out of the eyes; surely this is my girl Jenny herself," said Collins, reaching out his arms toward her.

"Can you forgive me, father; can you ever forgive me?" she cried, stepping back.

"Mother was gone, and they told me you were killed in the war, and they treated me bad, and so I ran away in the night; but I've worked hard and made an honest living ever since."

"Come away," said Mr. Borden softly to Maggie; but Collins heard the words, and said:

"Please stay one moment, sir. This is

the kind gentleman who befriended me, Jenny, God bless him always; and this is the dear little girl who has prayed every night to have you sent back to me."

"And this is Curly," said Maggie, holding him up in her arms, "and he's very fond of your father." After which introduction Curly jumped away from his mistress, and, after taking a good look at the stranger, licked her hand in token of friendship, which made them all laugh so heartily that they forgot that they had intended to cry a moment before. And thus it was that Jenny came back to her father

THE END.

A DAY AT GRANDMA'S.

A wild charge down the staircase, as of a troop of horses, a prancing and dancing in the lower hall, as if all the horses were trying to out-do one another in practising the polka step; a pulling and a tugging at the door handle until the door flew open; another charge down the stone steps of more horses than ever, it seemed, and then everybody precipitated themselves upon a defenceless gentleman, who was quietly taking bundle after bundle out of the carriage, knocked his hat off, made the bundles fly right and left, pushed his cravat under his left ear, choked him with frantic embraces and suffocating hugs, and then danced the wildest kind of a war-dance around him; shouting, "The letter! Oh, the letter!" "Do, please, let us have it!" "What does grandma say?" "When can we go?" "Oh, papa, please do hurry!"

For their father, quite out of breath and bewildered, had seated himself on one of the stone posts at the foot of the steps, was carefully dusting off his hat, and looking at the two children in front of him.

For there were only two of them. Two pairs of feet had made all that noise, and two pairs of arms had done all the mischief, and papa shook his head gravely as he began to pick up his bundles again.

"Letter?" he said, looking at the eager children, who were still prancing and shouting together, "I don't think I have any letter for you. This letter," holding up the one he had waved, as he drove in at the lodge gates, to the two eager faces pressed against the screen in mamma's window, "this letter is directed to Master and Miss Stewart, and is from their grandmother"—here the dancing and shouting began again—"but," shaking his head, "I know Mrs. Stewart of High Ridge Farm very well; she's my mother, and I'm sure her grandchildren are not shrieking, prancing savages, that tear out of a person's front door and fall upon him with scalping-knife and hatchet under their aprons, most likely demanding letters as if they were robbers, and hadn't the slightest regard for another person's feelings when he comes home tired from the city, and thinks he would like a kiss;" and their father shook his head again, never smiled at all, and started up the steps, his arms full of bundles.

"But, papa," Amy was half crying by this time, "I am your little girl, and that is our letter. Wont you please give it to us? and I've been saving up a lot of kisses for you all day."

Papa half relented then, for the little voice was a very sweet one, and there was the sound of a suspicious quiver in it, while a little hand gave an entreating tug at his coat-tail. But

started on again, after a glance at the tear-stained, dirty face, the terribly dirty apron, the stockings, and the tangled, tumbled hair. "No, indeed," he said again, decidedly, "I shall have to go in the house to look for my little girl. *She* never comes to meet me with a dirty face. Couldn't you call her for me?" And then, with never a glance at Jack, whose hands, face, and hair were in even a worse condition, the children's father hurried

A moment afterwards their father, busily brushing his hair for dinner, smiled a little smile all to himself and mamma as he heard the feet tip-toe carefully past the door on their way to the nursery.

Ten minutes afterwards when Mr. and Mrs. Stewart had taken their places at the dinner-table, the door opened very gently, and there walked quietly into the room two very clean, well-dressed little people, whose smooth, shining hair it was a pleasure to look

biddies. Shall I read it, that we may all know what she says?"

Every one thought that would be a delightful plan, and Amy had to give little leaps in her chair, she was so happy; while Jack's toes wiggled so in the ends of his shoes I wonder they didn't find their way out into the world, as papa cleared his throat with a very loud and impressive "Ahem!" and then began.

"MY DEAR LITTLE GRANDCHILDREN :



THAT THE QUEEN WORE A CROWN.

upstairs, two steps at a time, to look for mamma, leaving the disconsolate ones staring at one another in the lower hall.

"He's got it!" Jack whispered at last, finding that Amy's tender heart was too much overcome at the thought of her father's going to look up another little girl to think of anything else; "he's got it! Don't you know he said so? and the way for us to do is to go right straight upstairs on tip-toe and get dressed just as fast as we can."

at, and who, with half-averted eyes, looked shyly at their father, waiting for him to speak.

"Oh, my dears, how glad I am to see you!" he said, laying down his spoon; "come and give me ever so many kisses; and where *were* you when I drove up the avenue? Here is a letter for two small people," he went on, taking that treasure out of his pocket and holding it up, "all the way from High Ridge Farm and grandma. For you two chick-a-

Grandpa came in from the great meadow this morning, and said, 'We are going to cut the hay on Friday. You must send for the children.' So I am writing now to tell you that all those baskets and bundles that Amy brought up with her last Summer, all your whipcord and fishing-lines, Jack, must be packed in a great hurry; and my two dear grandchildren must be at the Meadowlands Station on Friday afternoon with their father and mother, with their minds quite made up

to leave all quarrels and frettings behind them, when they come to spend a month at High Ridge Farm."

The children looked at one another when papa finished the letter, and Amy smiled at Jack, while Jack smiled back again, as much as to say, "Oh, we'll never do that again!" And then followed such a chattering of two nimble tongues that papa and mamma could only smile and signal what they wanted to say across the noise, and that almost, but not quite, reminded papa of the prancing savages, until the children were excused and hurried off to pack the treasures grandma had mentioned, and a great many more besides.

Friday morning came at last, bright and beautiful, in spite of the children's fears that it never *would* come, and if it ever did, that it would rain; but here it was, with a cloudless sky, a blazing Summer sun, and "beautiful weather to cut hay in," as Jack said, staring wisely up into the blue sky.

There was the long carriage-drive to the station, when every dog that barked, horse that pranced, or child that stared, seemed to do so for their special benefit. And then came the delightful bustle at the railroad station, where their father hurried off for tickets and to check trunks, while mamma and Ann counted the shawls and umbrellas, and the children found almost too much to do in watching the hurrying crowd of people, the porters running in and out among them, rolling heavy trucks of baggage, the boys that sold peanuts and candy, the boys that sold popcorn and newspapers, until the great, shining, steaming monster that dragged the long train slid into the depot, and in a few moments puffed out again, with Amy and Jack nodding and smiling from one of the windows to David, who stood at the fidgety horses' heads until the train was safely out of sight and hearing.

If I should try to tell you about all the wonderful things the children saw on that happy day's journey I should never get to the hay-field; so I'll only say that never were there such smiling fields, drowsy cows, galloping horses, high hills, and beautiful rivers, as those they darted through, past, and over, that day; and Amy was only just beginning to think that, perhaps, she was tired of sitting still, and even of eating ginger-snaps, when mamma began to gather up the shawls, and their father said, "Here is Meadowlands station."

Grandpa was waiting for them there with the great three-seated wagon, with Prince and Penelope drawing it. The children were sure the horses knew them from the first moment they called out to them; and they *did* put back their ears and look at them in a very wise and speaking way.

Every tree, fence, and stone along the ridge road towards the farm were old friends of the children; every corner of the old stone walls, with their quaint banners of vines hung out to greet them, was hailed with delight; every rock, with its lichen-covered face, seemed to smile back a welcome. The children even thought they remembered and missed the branches their grandfather said had been blown off the great elm at the "Four Corners," in the last Winter's storms. But presently everything else was forgotten when the red gates of the farm came in sight, and Watch, the mastiff; Beauty, the spaniel; besides all the sheep-dogs, came running out to meet their friends the horses, and yelped

and barked and bounced with delight when they heard the children's voices.

Grandma Stewart was waiting for them in the great hall doorway, and behind her, in front of the west door, was the supper table—standing just where papa could look at the clouds and drink his tea both at the same time. The table was loaded down with plenty of bread and butter, berries, and new milk, and the wonderful caraway-seed cookies that nobody made but grandma.

No wonder a little breeze hurried in before the children, and danced among the flowers, and waved the tablecloth, because there was such a nice supper.

"Did you leave them all behind?" grandma whispered, as she kissed the eager faces held up to her.

"What, the fishing lines and baskets? No, they're all here, and we're going to have a lovely time with them."

"I'm glad of that, dear, and am sure you will have your lovely time if you have only left behind the bad faults that make my dear little boy and girl so disagreeable sometimes to themselves and other people. Have you shut them up tight in the largest closet in the house and turned the key on them? I hope so."

How the children laughed! Grandma was always so funny!

"Anyhow," said Jack, "if we did forget to shut them up, they won't trouble us here. When we're going to have such a nice time, how could they?"

For an answer grandma only had a kiss and a pat apiece that night; but the next morning, as the children were starting off with the dogs, and Ann and her mending basket, she called them into the store-room and loaded each child's pockets with seed cakes.

"Grandma," said Amy, remembering the last night's conversation, "what will you give me if I don't say one cross word, a single one, to day? Something nice?"

"Yes, dear," smiled grandma, "I've always thought that when my Amy had tried hard enough to have given up all her fretting, I should give her the gold beads your dear Aunt Sybil always used to wear; and if no one bears a cross word from those little lips for this whole day you shall have them to wear all the rest of your visit, to help you to remember, and very soon, at that rate, you'd earn them for yourself. What do you think of that, dear?"

"I'll get them," nodded Amy, "you'll see."

"And what can I have, grandma?" put in Jack, who felt himself entirely too much in the background; "what will you give me?"

"Grandpa has something for you, dear," and then she whispered something in his ear that made Jack grin delightedly, look very important, and go through an elaborate pantomime of pulling a watch from his pocket, looking at it carefully and putting it back again with a great flourish. "Uncle Dick's silver watch; don't you wish you could wear it, Amy?"

"No," said contented Amy; "I'd rather have the gold beads."

But the dogs were yelping and scratching at the door to know what the children meant by keeping them waiting so long; the birds were calling, the chickens clucking, the ducks quacking, and the hay-scented breezes whispering, "What can keep the children in the house so long such a beautiful morning?" So with a last "Be careful and don't forget,"

from grandma, they skipped off, with the dogs tumbling after, and Ann having a hard time to keep them in sight.

They paid a thousand visits that morning—to the pigs, grunting over their breakfast of buttermilk in their own comfortable house; to the skipping calves in the lower pasture, all by themselves; carried a dish of salt to the sheep, and tried to count the lambs as they galloped after their mothers; visited the ducks at the pond, the turkeys in the corn-field, and the colts in their pasture; but, saving the pleasantest for the last, skirted the great meadow and kept out of the hay-making until it came time for the hay-makers' dinner.

That always came down to them in shining tin pails from the house, and the children, knowing all the men and women by name, were fond of dipping into each and every pail, making a substantial dinner, until they could eat no more, and took themselves off to roll away the uncomfortable tightness of dress and waistband on the hay-cocks. All this time things had gone as smoothly as possible, there was nothing but sunshine between the children as well as overhead.

Then the fun began. One end of the great field was always allowed to the children for a rolling place, so up one hay-cock and down another they rolled, the dogs frolicking and jumping after them. The hay was raked, piled up, and flattened down; the dogs were buried, one at a time, seeming to understand the fun as well as anybody, until nothing but an energetic tail, that *would* wiggle out, was in sight. The children hid themselves in great mounds of hay, and the dogs dug them out; the sun shone, the children laughed, the dogs barked, and the hay flew, and every one was happy, until—for here was where the mischief began—Jack threw hay at Amy at quite the wrong times, when she was busily burying Watch, and the hay-dust got in her eyes; when she had just raked up a beautiful mound, and his armful toppled it over; when she was trying to make Fuss sit up on his hind legs, and the hay upset both him and his dignity. Each time her "Don't, Jack! do stop!" grew sharper, and Jack's laugh more provoking. Each was forgetting, and after a while the worst came. Amy was curled up at the foot of a hay-cock, her hands clasped around her knees, singing a little song to herself, and making believe that fairies lived in the woods near the hay-field, and these moonlight nights came to dance in the hay-field; and that the queen wore a crown of dew-drops on her head, and—Crash came a great torrent of hay over her head, her face, covering her so entirely that it was quite a long minute before the indignant white sun-bonnet bobbed in sight again.

"Jack Stewart," she began, for Jack was rolling over and over in his delight, "you're the meanest, horriddest boy that ever lived! and I'm *never* going to speak to you again! You've scratched my arm and my hand, and blinded all my eyes; and I'm full of hay-seeds. I'll tell grandma; you see if I don't." And then seeing that Jack only laughed, Amy lay down and began kicking and screaming to the extent of her small ability.

"Cry, baby crypsy!" Jack began. "Cry, baby, cry, stick your finger in your eye!" But you don't want to hear the rest. There was a pitched battle between the two, till the dogs ran away in astonishment, and Ann's "Hush, my dears," and "Oh mys,"

ere of no use at all, till it ended, as the bat-
s usually did, in Amy's hurrying off to find
r mother, to pour her sorrows into her ears,
d Jack's calling after her, until she was out
sight and hearing, the names she particu-
rly disliked to be called.

Grandma was knitting in the east door
hen the little girl ran round the house and
egan:

"There never was such a horrid boy as
ack! he——" And then it all came back
to her—grandma's talk in the morning, the
promise of the gold beads, and how sure she
ad been of being good all day; and the
little girl put her apron over her face and
ried and cried until the sound of Sukey
the cow unhooking the red gate with her
horn made her look up to see that the cows
were coming home to be milked, and grandma
was all ready to take her up in her lap for a
saddle and a whisper of:

"It isn't so very easy, even when things are
pleasant, to be good, is it, dear?"

"No," came a voice from around grand-
ma's shoulder, which made them both jump;
or there stood Jack, looking very red and
sorry; "it isn't a bit easy to be good all
day; but it's all my fault, 'cause I threw the
ay on Amy."

"No, it's my fault, because I called you
names first," Amy hurried to say. "I was
the one that spoiled the day."

"Not spoiled it, dears, as long as you are
both sorry, and going to, I'm sure, try to do
better," said their grandma; "only very
nearly spoiled. And remember this, chil-
dren, that evil habits and evil thoughts can
only be cured and driven away by fighting
against them every day and all the time, and
by asking the dear Lord to help us fight all
our battles; and you must fight hard your-
selves against them, for you promised to fight
manfully under His banner all your lives
long. And better, a thousand times better,
than beads or watches or anything I can give
you is Christ's promise that His faithful
soldiers shall dwell with Him the life ever-
lasting.

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Eloise Vernam Coite, proceeds of a fair, Statesville, N. C.,	4.00
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George Warren, Flint, Mich.,	50
Wallace Fowler, Wenona, Ill.,	1.00
Mrs. Thos. Irvine, Wabasha, Minn.,	2.00
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